

‘UMAR FARUQ

IBN-AL-KHATTAB

(may Allāh be pleased with him)

The Second Caliph of Islam

Compiled by

ABDUR RAHMAN SHAD

Revised by

ABDUL HAMEED SIDDIQUI

FOREWORD

It gives me great pleasure to present a book on the life of Hadrat 'Umar (may Allāh be pleased with him) as the second in a series on the lives of the Rightly-guided Caliphs of Islam, compiled by 'Abdur Rahmān Shad.

This book has been revised by Mr. Abduḥ Hameed Siddiqui and brother Daud Matthews.

Efforts have been made to present the biographies of the Great Caliphs of Islam in a most befitting manner so that their noble lives can be a source of inspiration to us all.

May Allāh Almighty accept our humble efforts and this series of books prove to be useful for the purpose for which they have been written.

Amin.

M. A. Qazi,

U. P. M.,

November, 1977.

DHAHRAN (Saudi Arabia)

CONTENTS

	Page
<i>FOREWORD</i> ...	iii
1. Early Life ...	1
2. His acceptance of Islam ...	3
3. The Muslims offer Prayers in the Ka'ba ...	8
4. The Emigration ...	10
5. The Call to Prayer ...	12
6. Remarkable Services rendered in Battles ...	13
7. His Decision averts the Crisis ...	22
8. His appointment as Caliph ...	23
9. The Mighty Emperor of Persia outpours his Wrath ...	24
10. The Battle of Jasn ...	27
11. Persia defeated at Buwaib ...	31
12. The Battle of Qadisiya ...	32
13. The Conquest of Mada'in ...	37
14. The Battle of Takrit ...	39

	Page
15. Foundation of Kufa and Basra ...	39
16. Administration of Iraq ...	40
17. The Conquest of Syria and Palestine ...	41
18. The Fall of Fihl ...	43
19. The Battle of Yarmuk ...	44
20. Triumph of the Divine Oracle—Jerusalem ...	49
21. The Conquest of Jazira ...	51
22. Removal of Khalid bin Walid ...	52
23. Natural Calamities ...	53
24. The Conquest of Egypt ...	57
25. The Siege of Babylon ...	58
26. The Fall of Alexandria ...	59
27. Final Subjugation of Persia ...	61
28. The Battle of Nihawand ...	63
29. Martyrdom of 'Umar ...	65
30. His Achievements and Administration ...	68
31. Register of Pensions ...	73
32. Cadastral Survey of Iraq ...	75

	Page
33. Hijra Era ...	75
34. Appointment of Governors ...	75
35. The Character of 'Umar ...	76
36. His Wives and Descendants ...	80
37. His Achievements in Religious Matters ...	83
38. Some of the Maxims of 'Umar ...	84
39. Some Traditions of the Holy Prophet's regarding 'Umar ...	88

	Page
15. Foundation of Kufa and Basra ...	39
16. Administration of Iraq ...	40
17. The Conquest of Syria and Palestine ...	41
18. The Fall of Fihl ...	43
19. The Battle of Yarmuk ...	44
20. Triumph of the Divine Oracle—Jerusalem ...	49
21. The Conquest of Jazira ...	51
22. Removal of Khalid bin Walid ...	52
23. Natural Calamities ...	53
24. The Conquest of Egypt ...	57
25. The Siege of Babylon ...	58
26. The Fall of Alexandria ...	59
27. Final Subjugation of Persia ...	61
28. The Battle of Nihawand ...	63
29. Martyrdom of 'Umar ...	65
30. His Achievements and Administration ...	68
31. Register of Pensions ...	73
32. Cadastral Survey of Iraq ...	75

	Page
33. Hijra Era ...	75
34. Appointment of Governors ...	75
35. The Character of 'Umar ...	76
36. His Wives and Descendants ...	80
37. His Achievements in Religious Matters ...	83
38. Some of the Maxims of 'Umar ...	84
39. Some Traditions of the Holy Prophet's regarding 'Umar ...	88

EARLY LIFE

About fourteen hundred years ago, when the inhabitants of Arabia were striving hard to lift themselves out of the decaying ancient civilization, there was born in Mecca, a child who proved to be a great asset to the Arabs. His name was 'Umar (Allāh be pleased with him). He was also known by his surname Abū Ḥaṣṣ. He belonged to the clan of Banū 'Adi. His father, Khaṭṭāb, was one of the distinguished elders of the clan and a prominent member of the noble tribe of the Quraish. His mother's name was Hantama, who belonged to the wealthy and powerful clan of Banū Makhzūm. His ancestral lineage joined with that of the Prophet (peace and blessings of Allāh be upon him). Little account of the childhood of 'Umar (Allāh be pleased with him) is known. Nobody kept a record of his early life. In the barren land of Arabia, where family feuds lasted from decade to decade and blood called aloud for blood, no one could foresee that this child would one day shake such mighty empires of the

world as Roman and Persian. 'Umar grew up to be a brave and well-built youth. He learnt all the arts which were considered necessary accomplishments for a boy coming of a respectable family. He also learnt how to read and write. This was a rare and highly esteemed qualification. Only seventeen persons in the whole tribe of the Quraish were literate, 'Umar (Allāh be pleased with him) being one of them. 'Umar (Allāh be pleased with him) attained near perfection in wrestling, horsemanship and oratory. He was a good marksman. The aim of his arrow seldom missed and the cut of his sword always proved fatal. He was so daring and dauntless that his opponents were terrified even by the mention of his name. He also won fame in the fair of 'Ukaz. This fair was held annually for rewarding men for excellence and merit. 'Umar (Allāh be pleased with him) was also conversant with the genealogy and the castes of the tribes of the Arabs. His father set him to the task of grazing camels. All day long he would make his son graze the camels, and if the poor lad wanted to take a little rest, he was mercilessly beaten by Khaṭṭāb. As a young man, 'Umar (Allāh be pleased with him) betook himself to earning a livelihood. Trade

was the chief occupation of the Quraish in those days. 'Umar (Allāh be pleased with him) also adopted this profession. He travelled to distant lands and came across many types of people. The travels broadened his outlook. He acquired vast experience. His qualities of head and heart were soon acknowledged by the Meccans. They elected him their spokesman, so to say, as an arbitrator. This was an honorary office long held in the family of Khaṭṭāb. 'Umar's ancestor, 'Adi was also the head of the diplomatic department. Whenever the Quraish had to negotiate with any other clan on a political question, he used to represent the interests of the tribe in the capacity of an ambassador. He was also appointed arbitrator in the contests of the Munafira. This shows that 'Umar (Allāh be pleased with him) belonged to an influential and powerful family that commanded great respect.

HIS ACCEPTANCE OF ISLAM

When 'Umar (Allāh be pleased with him) was in the twenty-seventh year of his life, a remarkable change took place in the civil and moral life of Mecca. The Prophet of Islam (peace and blessings of Allāh be upon him)

started preaching the Unity of Allāh. ‘Umar (Allāh be pleased with him) became the sworn enemy of the new Faith. His opposition to Islam was fierce and stubborn. He tortured the believers and beat them black and blue. But, no hardship could change the minds of those once they had accepted Islam. As a last resort, he decided to do away with the life of the Prophet of Islam. He made up his mind to extinguish the light of Islam which was going to illumine the whole of the world. One day he set out from his house, with the sword in his hand. He turned his steps in the direction of the house of the Prophet, with the intention of killing him. On the way, he happened to meet Na‘im ibn ‘Aldullāh who enquired of him as to what was the matter. ‘Umar (Allāh be pleased with him), who was then in a fit of anger, replied, “I am going to destroy the man who has split the unity of the Quraish. He degrades our idols and blasphemes our gods”. Na‘im replied, “‘Umar! Your sister Fātima and her husband Sa‘id b. Zaid have entered the fold of Islam. Why don’t you first look to your own family and set them right before killing the Prophet (peace and blessings of Allāh be upon him)” ? On hearing this, ‘Umar (Allāh be

pleased with him) fell into a rage and made straight for his sister’s house. As he drew near the house, a man named Khabbāb was teaching her the Holy Qur’ān. ‘Umar (Allāh be pleased with him) gave a sharp knock at the door. Sa‘id rushed to open the door. No sooner did ‘Umar (Allāh be pleased with him) enter the house than pin-drop silence prevailed therein. Khabbāb hid himself in a corner. The pages of the Holy Qur’ān were put out of sight. ‘Umar (Allāh be pleased with him) grew suspicious and enquired of his sister and the brother-in-law as to what sort of recitation had been going on. They kept silent. ‘Umar (Allāh be pleased with him) said, “Do not try to conceal anything from me, I know everything. I have already heard that both of you have turned heretics”. Sa‘id replied, “Shall we not accept the truth if it is found somewhere else, and not in your religion ?” At this, ‘Umar (Allāh be pleased with him) was infuriated and fell upon his brother-in-law. His sister tried to intervene, but he smote her. She was seriously wounded, her body streaming with blood. Even in that condition, she declared, “We have embraced Islam. We believe in Allāh, His Messenger and the Holy Qur’ān.

Do whatever you like. Nothing can deter us from the Right Path". These words produced a strange effect on 'Umar's mind. He was deeply impressed by her steadfast devotion to Islam and its Prophet (peace and blessings of Allāh be upon him). He sat down breathless and began to ponder. After a short while, his anger melted slowly into fraternal affection. He felt sorry for what he had done in his blind rage. He was also touched at the sight of his own sister bleeding profusely. He asked for what they had been reciting. Fātima said, "None can touch it save the purified. Please clean yourself physically at least". 'Umar (Allāh be pleased with him) did accordingly. Then, Fātima placed before him the fragmentary parchments of the Holy Qur'ān. 'Umar (Allāh be pleased with him) read the *Sūra Tā Hā* with profound interest and was so much entranced with its rhythm, its fascinating charm and appeal that the Truth dawned on him. He instinctively shouted, "Verily, I believe that there is no god but Allāh and Muḥammad is the Messenger of Allāh". A great change had taken place in 'Umar (Allāh be pleased with him). He had embraced Islam of his own accord. His sister and brother-in-law were

both filled with rapture. Khabbāb also came out and said, "One night, the Prophet (peace and blessings of Allāh be upon him) had prayed that Allāh may strengthen Islam either with the conversion of 'Umar b. Khaṭṭāb (Allāh be pleased with him) or 'Umar b. Hishām (Abū Jahl). That prayer has been granted in favour of 'Umar b. Khaṭṭāb (Allāh be pleased with him)." Soon after, 'Umar (Allāh be pleased with him) proceeded to the house of the Prophet (peace and blessings of Allāh be upon him) in order to make his acceptance of Islam there. In those days, the Prophet (peace and blessings of Allāh be upon him), along with a few of his followers, was residing in Arqam's house which was situated at the foot of the barren hill of Safā, beyond the city of Mecca. The house was bolted and barred. There was no life or movement. When the inmates of the house came to know that 'Umar (Allāh be pleased with him) had come there with a sword in the hand, they were frightened. Their faces bore expressions of anxiety. Hamza (Allāh be pleased with him), however, said, "Entertain no fear. Let him come in. If he comes with a good intention, he is welcome. In case he has come with an evil design, I will strike off his head". At last, the

Do whatever you like. Nothing can deter us from the Right Path". These words produced a strange effect on 'Umar's mind. He was deeply impressed by her steadfast devotion to Islam and its Prophet (peace and blessings of Allāh be upon him). He sat down breathless and began to ponder. After a short while, his anger melted slowly into fraternal affection. He felt sorry for what he had done in his blind rage. He was also touched at the sight of his own sister bleeding profusely. He asked for what they had been reciting. Fātima said, "None can touch it save the purified. Please clean yourself physically at least". 'Umar (Allāh be pleased with him) did accordingly. Then, Fātima placed before him the fragmentary parchments of the Holy Qur'ān. 'Umar (Allāh be pleased with him) read the *Sūra Tā Hā* with profound interest and was so much entranced with its rhythm, its fascinating charm and appeal that the Truth dawned on him. He instinctively shouted, "Verily, I believe that there is no god but Allāh and Muḥammad is the Messenger of Allāh". A great change had taken place in 'Umar (Allāh be pleased with him). He had embraced Islam of his own accord. His sister and brother-in-law were

both filled with rapture. Khabbāb also came out and said, "One night, the Prophet (peace and blessings of Allāh be upon him) had prayed that Allāh may strengthen Islam either with the conversion of 'Umar b. Khaṭṭāb (Allāh be pleased with him) or 'Umar b. Hishām (Abū Jahl). That prayer has been granted in favour of 'Umar b. Khaṭṭāb (Allāh be pleased with him)." Soon after, 'Umar (Allāh be pleased with him) proceeded to the house of the Prophet (peace and blessings of Allāh be upon him) in order to make his acceptance of Islam there. In those days, the Prophet (peace and blessings of Allāh be upon him), along with a few of his followers, was residing in Arqam's house which was situated at the foot of the barren hill of Safā, beyond the city of Mecca. The house was bolted and barred. There was no life or movement. When the inmates of the house came to know that 'Umar (Allāh be pleased with him) had come there with a sword in the hand, they were frightened. Their faces bore expressions of anxiety. Hamza (Allāh be pleased with him), however, said, "Entertain no fear. Let him come in. If he comes with a good intention, he is welcome. In case he has come with an evil design, I will strike off his head". At last, the

door was opened and 'Umar (Allāh be pleased with him) stepped in. The Prophet (peace and blessings of Allāh be upon him) advanced to meet the visitor and said, "'Umar! What is the motive of your visit?" In a voice deep with respect and submission, 'Umar (Allāh be pleased with him) replied, "I have come to affirm my faith". Then, he recited the Kalima and entered the fold of Islam. The Prophet (peace and blessings of Allāh be upon him) and his companions were filled with pleasure and raised the shout of *Allāhu Akbar* (Allāh is Great) till the surrounding hills resounded with the echo. The excitement on this occasion was intense.

THE MUSLIMS OFFER PRAYERS IN THE KA'BA

The conversion of 'Umar (Allāh be pleased with him) added to the strength and courage of the Muslims. It gave a death-blow to the polytheists. It marked a new era in the annals of Islam. The believers were limited in number. They were just like a drop in the vast ocean of the pagans who were hostile and cruel. They were always planning to destroy Islam. The

Ka'ba, the Sacred House of Allāh, was in the possession of the unbelievers who would not allow the Muslims to say their prayers therein. Instead, the idols were worshipped in the Bait-Allāh. 'Umar (Allāh be pleased with him) was a courageous Muslim. He began to preach Islam openly without caring for the consequences. Although he was well aware of the fact that he was inviting the wrath of the unbelievers, yet he carried on his struggle against idolatry with perseverance. One day, he entered the House of Allāh with a small band of Muslims. They defiantly offered their prayers in the holy enclave. This bold step was so provocative that it raised a storm of opposition. It was a question of life and death, but he stood against the unbelievers firm as a rock and continued saying his prayers in the Ka'ba. This enhanced the glory of Islam. The Prophet (peace and blessings of Allāh be upon him) was highly pleased with the daring action of 'Umar (Allāh be pleased with him). He conferred on him the title of *Fārūq* — one who distinguishes between the Truth and the falsehood. 'Umar (Allāh be pleased with him) upheld the truth and hated falsehood. He established the supremacy of Allāh and undermined the strength

of the polytheists. This title won wide popularity and he came to be known as *Fārūq-i-A'zam*.

THE EMIGRATION

The unbelievers of Mecca grew violent on seeing the onward march of Islam. They began to persecute the Muslims with unrelenting cruelties. They resolved to suppress Islam with an iron hand, so that it could never achieve glory. This state of affairs continued for about six years. The hardships and tortures the followers of Islam had to suffer during this period made a woeful tale. In the meantime, a few respectable citizens of Yathrib professed Islam and pledged themselves to defend the Prophet (peace and blessings of Allāh be upon him). They allowed the Muslims to migrate to Medina and seek asylum there, because the high-handedness of the pagans had become almost intolerable. Abū Salma was the first to avail himself of this opportunity. Bilāl and 'Ammār Yāsir followed suit. After their departure, the Prophet (peace and blessings of Allāh be upon him) commanded 'Umar (Allāh be pleased with him) and some other Muslims to migrate to Medina. They complied with the

orders and left Mecca. They settled down at Quba, a place situated at a distance of about three miles from Medina. Afterwards, one hundred families of the Muslims migrated from Mecca to Medina. Mecca had a deserted look. The houses were empty and locked, being a prey to woe and wind. Exasperated at the desolation of Mecca and infuriated at the migration of the Muslims, the infidels decided to kill the Prophet (peace and blessings of Allāh be upon him), but the conspiracy was exposed. The Prophet (peace and blessings of Allāh be upon him) accompanied by Abū Bakr (Allāh be pleased with him) escaped at the dead of night. He was not noticed by the intending assassins assembled outside his door. The Prophet (peace and blessings of Allāh be upon him) and Abū Bakr (Allāh be pleased with him) remained concealed in the cave, known as the cave of Thaur, for three days. The infidels searched for them everywhere. When they were tired and disappointed, they gave up the bloodhunt. When the storm of the pursuit had subsided, they came out of the cave and went straight to Medina where they were welcomed with open arms. With the arrival of the Prophet (peace and blessings of Allāh be upon him) in Medina, the

entire atmosphere of the city was changed. The foundations of an Islamic State were laid. 'Umar (Allāh be pleased with him) shared the responsibilities of the new State in the offing. He displayed great tact and ability in understanding and solving various problems. Islam infused a new life into the roving Arabs. The hostile tribes were united in faith, obedience and brotherhood. Their fighting spirit was tamed.

THE CALL TO PRAYER

The Muslims built a Mosque in Medina for offering prayers. But, they could not assemble there at fixed times. They would get to the Mosque separately. It was decided that prayers should be offered in congregation. Every one gave his suggestion for consideration. 'Umar (Allāh be pleased with him) suggested that a man from among them should summon the Muslims to prayer in a loud voice and they should reach the Mosque on hearing the Call. The Prophet (peace and blessings of Allāh be upon him) appreciated the idea. The Prophet (peace and blessings of Allāh be upon him) taught them the mode of *Adhān*. The Muslims learned it by heart. Bilāl (Allāh be pleased with him) was deputed to pronounce the *Adhān* (Call to Prayer) which

became an important ceremony of the religion of Islam. It contributes to the glory and pride of 'Umar (Allāh be pleased with him) that the observance of this great injunction was regulated according to the mode proposed by him.

REMARKABLE SERVICES RENDERED IN BATTLES

The Muslims had migrated to Medina and settled there, but the Quraish did not let them live in peace. The keepers and worshippers of the idols were alarmed at the progress of Islam. They mounted strong resistance to protect their renown and retain the allegiance of the tribes who came from far and near to visit and worship their several idols at Mecca. The Quraish resolved to uproot the Muslims even from Medina. They made repeated incursions against the city to destroy the centre of Islam. The first encounter took place at Badr. 'Umar (Allāh be pleased with him) took an active part in the battle and performed many a heroic deed to glorify Islam. He acted as the right hand of his Master throughout this affray. The first martyr in the Battle of Badr was Mahja, the slave of 'Umar (Allāh be pleased with him). Twelve men of his clan, the

Banū 'Adi, fought side by side with him and not a single member of his clan allied himself with the Quraish against the Muslims. It showed that 'Umar (Allāh be pleased with him) commanded great respect and the members of his clan held him in high esteem. In the Battle of Badr, 'Umar (Allāh be pleased with him) killed his maternal uncle named A'si b. Hishām. The love of kith and kin could never stand in his way in the matters of Faith. During this battle, seventy prisoners of war were taken captives. 'Umar suggested that they should be put to the sword regardless of status and relationship, because they had been the sworn enemies of Islam. The Prophet (peace and blessings of Allāh be upon him) did not approve of his proposal and ransomed the prisoners.

A year later, the Meccans again marched against the Muslims and this time they attacked with three times their previous strength. The soldiers of Allāh engaged them in fierce combat at the foot of a hill called Uhud. 'Umar (Allāh be pleased with him) stood by the Prophet (peace and blessings of Allāh be upon him) all through the encounter. 'Umar (Allāh be pleased with him) supported by a small band

of his companions, dashed forward again and again and pushed back the advancing army of the disbelievers. Once Abū Sufyān, the Commander of the Quraish, cried out, "Is Muḥammad in the midst of the group standing on the other side of the pass"? The Prophet (peace and blessings of Allāh be upon him) ordered his followers to keep silent. Once again Abū Sufyān shouted, "Where are 'Umar and Abū Bakr"? This time, too, no reply was given to him. Abū Sufyān said again, "They must have been killed". At this, 'Umar (Allāh be pleased with him) could not remain silent, because he was very sensitive. He retorted, "O enemy of Allāh! We are alive". Abū Sufyān shouted, "Glory to Hubal!" 'Umar (Allāh be pleased with him) shouted again, "Allāh is Most High and Glorious".

In the Battle of the Ditch, the Muslims were besieged within the town of Medina. 'Umar (Allāh be pleased with him) displayed marvellous courage and skill on several occasions. One of the defence posts was assigned to 'Umar (Allāh be pleased with him), and this spot is still marked by a Mosque bearing his name.

In the sixth year of the Hijra, the Prophet (peace and blessings of Allāh be upon him) chalked out a programme to go to the Holy Ka'ba to perform the Hajj (pilgrimage). He ordered that none should carry arms lest the Quraish should suspect them of warlike intentions. It occurred to 'Umar (Allāh be pleased with him) that it was not advisable to travel in such a manner. He, therefore, expressed his views before the Prophet (peace and blessings of Allāh be upon him) who agreed with him. On the way, they got wind of the evil designs of the Quraish. The Prophet (peace and blessings of Allāh be upon him) sent 'Uthmān (Allāh be pleased with him) to Mecca with a view to holding negotiations with the Quraish for a peaceful settlement. The Quraish obstructed his return and time passed on. At first, it was rumoured that 'Uthmān (Allāh be pleased with him) had been slain, but afterwards this news proved to be baseless. Even at this time, 'Umar (Allāh be pleased with him) commenced his preparation for the impending fight. When the Prophet (peace and blessings of Allāh be upon him) and his Companions (Allāh be pleased with them) were nine miles away from the Sacred City, the

historic Truce of Hudaibiya was signed after prolonged deliberations. The terms of this Treaty were apparently disgraceful and humiliating to the Muslims. 'Umar (Allāh be pleased with him) protested against the terms before Abū Bakr (Allāh be pleased with him), who explained to him that whatever was done by the Prophet (peace and blessings of Allāh be upon him) was undoubtedly discreet. 'Umar (Allāh be pleased with him) was not satisfied with the explanation, and went to the Prophet (peace and blessings of Allāh be upon him). He remonstrated with the Prophet (peace and blessings of Allāh be upon him) remarking, "Why should we submit to the conditions which are so disgraceful, when we are in the right"? The Prophet (peace and blessings of Allāh be upon him) replied, "I am the Messenger of Allāh and I do not act in contravention of His Commandments". Thus, 'Umar (Allāh be pleased with him) was satisfied. Later on, this Treaty proved to be a blessing in disguise. It was the harbinger of a great triumph for Islam. 'Umar (Allah be pleased with him) also participated in the Battle of Khaibar which was fought against the Jews. On this occasion, too, he performed many brave deeds. After

the victory, the lands of Khaibar were divided among the fighters. One piece of land, known by the name of Thammagh, became 'Umar's share which was set apart by him for charitable purposes. In the same year, the Prophet (peace and blessings of Allāh be upon him) sent 'Umar (Allāh be pleased with him) at the head of thirty men against the Hawazin clan. No fighting, however, took place, because on hearing the news of 'Umar's advance, they took to flight. In the eighth year of the Hijra, he participated in the march on Mecca. After the conquest of Mecca, the Prophet (peace and blessings of Allāh be upon him) entered Mecca accompanied by 'Umar (Allāh be pleased with him). They were accorded a warm reception. A large number of men and women flocked around them. 'Umar (Allāh be pleased with him) sat next to the Prophet (peace and blessings of Allāh be upon him), but at a lower level. The men made allegiance to the Prophet (peace and blessings of Allāh be upon him) by kissing his hands. The women also took the vow of allegiance.

In the Battle of Hunain, when the greater part of the Muslim army had fled, 'Umar (Allāh be pleased with him) was amongst the

handful who stood their ground. The Prophet (peace and blessings of Allāh be upon him) himself made a counter-attack and put the enemy to flight. On the occasion of the Tabuk Expedition, the Prophet (peace and blessings of Allāh be upon him) made an appeal to his followers to contribute funds in order to meet the expenses of the expedition. 'Umar (Allāh be pleased with him) placed half of his worldly belongings at the disposal of the Prophet (peace and blessings of Allāh be upon him). When everything in the shape of arms and provisions was ready, the Prophet (peace and blessings of Allāh be upon him) set out from Medina. On reaching Tabuk, it was ascertained that the rumour of a Roman invasion was unfounded. After staying there for a few days, the Prophet (peace and blessings of Allāh be upon him) along with his followers returned to Medina. 'Umar (Allāh be pleased with him) never lost courage and always fought bravely. He did not forsake his Master at any moment.

The news of the Prophet's demise was a great blow to 'Umar (Allāh be pleased with him). When the Prophet (peace and blessings of Allāh be upon him) breathed his last, 'Umar (Allāh be pleased with him) was much perturbed,

because he had been a true devotee and ardent lover of his Master. He declined to believe that the Prophet (peace and blessings of Allāh be upon him) had actually died. He thought that the hypocrites had spread the false news out of mischievous motives. So, he went to the Mosque and exclaimed, "Our Prophet (peace and plessings of Allāh be upon him) is alive. He has but left to visit the Lord, just as Moses (peace be upon him) had done, he appeared to his people after an absence of forty days. Muḥammad (peace and blessings of Allāh be upon him) will be restored to us in a similar way. Those who say that he is dead are traitors to the cause of Islam. Let their hands and feet be cut off".

In the meantime, Abū Bakr (Allāh be pleased with him) had appeared on the scene. He recited the following verse from the Holy Qur'ān :

"Muḥammad is no more than an Aspostle ; other Apostles have already passed away before him ; if, then he dies or is slain, will ye turn upon your heels ? Thou truly art mortal, O Muḥammed ; and they truly are mortals".

(3 : 138)

When 'Umar (Allāh be pleased with him) listened to this verse, he was satisfied. He was greatly shocked, and the tears welled up in his eyes. Later on, he related this incident and expressed his sentiments in the following words :

"By Allāh ! Scarcely had I heard the recitation of this verse, when I felt my legs give way under me. I was nearly falling down when I began to understand that the Prophet (peace and blessings of Allāh be upon him) was really dead".

Soon after, he began to make arrangements for the burial of the exalted departed soul. Abū Bakr (Allāh be pleased with him) and 'Umar (Allāh be pleased with him) concluded the funeral prayers with these sentences :

"O Allāh ! We bear witness that the Prophet did accomplish the mission Thou hadst entrusted to him. O Allāh ! Grant peace to those amongst us who faithfully follow the commandments Thou hast revealed to him and hasten to reunite us with him".

HIS DECISION AVERTS THE CRISIS

When Abū Bakr and ‘Umar (Allāh be pleased with them) were busy making arrangements for the burial of their beloved Master [Muḥammad (peace and blessings of Allāh be upon him)], they got wind of the meeting convened by the Ansār at Thaqifa Bani Sa‘ida for discussing the problem of succession. They hastened to join the meeting. Here the claimants to the position of power had been split into factions and asserted their respective merits. The heated and spirited discussions were exciting the tempers of the claimants and their supporters. The spate of words was sure to lead to bloodshed and a complete breakdown of discussions. Some sort of stable order was needed to ward off the dangerous storm of friction and disorder. ‘Umar (Allāh be pleased with him) realized that he must save the situation at once. He forced the issue by proclaiming Abū Bakr (Allāh be pleased with him) as Caliph and formally swore allegiance to him. He stretched forth his hand, declaring himself the subject of the venerable patriarch. The whole assembly became silent. The tide was changed immediately. Bashir b. Sa‘d,

‘Uthmān b. ‘Affān, Abū ‘Ubaida b. Jarrah, ‘Abdur Rahmān b. ‘Auf (Allāh be pleased with all of them) and many other eminent personalities took the oath of allegiance. Satisfied and relieved at heart, the people took to the pursuit of the normal activities of life. Thus, ‘Umar’s energy, wisdom and spirit of decision averted the crisis.

HIS APPOINTMENT AS CALIPH

In the light of his previous experience, Abū Bakr (Allāh be pleased with him) was of the firm opinion that none but ‘Umar (Allāh be pleased with him) could shoulder the responsibilities of the Caliphate. Before his death, he consulted some of the prominent Muslims on this extremely important matter. First of all, he sent for ‘Abdur Rahmān b. ‘Auf (Allāh be pleased with him) and sought his opinion. He replied that the suitability of ‘Umar (Allāh be pleased with him) for the high office was acknowledged by all, but he was rather harsh of temper. Then, Abū Bakr (Allāh be pleased with him) called in ‘Uthmān (Allāh be pleased with him) and consulted him on the issue. The latter spoke highly of ‘Umar (Allāh be pleased with him) and remarked that

HIS DECISION AVERTS THE CRISIS

When Abū Bakr and ‘Umar (Allāh be pleased with them) were busy making arrangements for the burial of their beloved Master [Muḥammad (peace and blessings of Allāh be upon him)], they got wind of the meeting convened by the Ansār at Thaqifa Bani Sa‘ida for discussing the problem of succession. They hastened to join the meeting. Here the claimants to the position of power had been split into factions and asserted their respective merits. The heated and spirited discussions were exciting the tempers of the claimants and their supporters. The spate of words was sure to lead to bloodshed and a complete breakdown of discussions. Some sort of stable order was needed to ward off the dangerous storm of friction and disorder. ‘Umar (Allāh be pleased with him) realized that he must save the situation at once. He forced the issue by proclaiming Abū Bakr (Allāh be pleased with him) as Caliph and formally swore allegiance to him. He stretched forth his hand, declaring himself the subject of the venerable patriarch. The whole assembly became silent. The tide was changed immediately. Bashir b. Sa‘d,

‘Uthmān b. ‘Affān, Abū ‘Ubaida b. Jarrah, ‘Abdur Rahmān b. ‘Auf (Allāh be pleased with all of them) and many other eminent personalities took the oath of allegiance. Satisfied and relieved at heart, the people took to the pursuit of the normal activities of life. Thus, ‘Umar’s energy, wisdom and spirit of decision averted the crisis.

HIS APPOINTMENT AS CALIPH

In the light of his previous experience, Abū Bakr (Allāh be pleased with him) was of the firm opinion that none but ‘Umar (Allāh be pleased with him) could shoulder the responsibilities of the Caliphate. Before his death, he consulted some of the prominent Muslims on this extremely important matter. First of all, he sent for ‘Abdur Rahmān b. ‘Auf (Allāh be pleased with him) and sought his opinion. He replied that the suitability of ‘Umar (Allāh be pleased with him) for the high office was acknowledged by all, but he was rather harsh of temper. Then, Abū Bakr (Allāh be pleased with him) called in ‘Uthmān (Allāh be pleased with him) and consulted him on the issue. The latter spoke highly of ‘Umar (Allāh be pleased with him) and remarked that

none among them was his equal. Talha protested against this appointment. At this, Abū Bakr (Allāh be pleased with him) replied that he would say unto Allāh that he had appointed the person who was the best of them all to rule over His servants. Saying this, he called in ‘Uthmān (Allāh be pleased with him) and dictated to him the testament of the Caliphate in favour of ‘Umar (Allāh be pleased with him). He gave the succeeding Caliph some valuable instructions which should serve him as good rules of conduct throughout his official career. Thus, the magnificent task of the consolidation of the power of Islam was handed over to ‘Umar (Allāh be pleased with him) for completion.

THE MIGHTY EMPEROR OF PERSIA OUTPOURS HIS WRATH

Abū Bakr (Allāh be pleased with him) in his lifetime had ordered Khālīd b. Walīd to proceed to Syria leaving half of the army in Hira under the command of Muthanna Shaibani. The consequent reduction of the Muslim army in Chaldea had encouraged the Persians to launch another attack against the Muslim Arabs to regain the lost territories. On receiving the

news of the Persian advance, Muthanna collected all his forces from the outlying garrisons. He, then, marched out from Hira, crossed the Euphrates and faced the Persians near Babylon, where Harmuz, the Commander of the Persian army, had posted himself. So, a fierce battle was fought. The Persians gave way before the terrible onslaught of the Arabs. Although Muthanna carried the day, yet he was filled with apprehension of a possible further attack by the Persians. He was alarmed at the depletion of his army. He went to Medina to request reinforcements so as to enable him to meet the fresh challenge from the enemy. At that time, the Caliph Abū Bakr (Allāh be pleased with him) lay on his death-bed. He instructed ‘Umar (Allāh be pleased with him), his successor, to send troops to strengthen the army of Muthanna. After his succession, ‘Umar (Allāh be pleased with him) rose to the occasion and preached holy war (Jihād) to the general assembly. One day, he delivered a thrilling speech with such vehemence that the hearts of the audience were stirred. Muthanna Shaibani stood up and said, “O Muslims! Listen to me. I have tested the courage of the fire-worshippers. I have come to the conclusion that they are

cowards. They are not well-versed in the techniques of warfare. We have conquered most of the important districts of Iraq and Persia. Moreover, the Persians have stooped before our superior prowess". Warmed and encouraged by these speeches, Abū 'Ubaida Thaqafi rushed up to 'Umar (Allāh be pleased with him) and was the first to volunteer his services. His fervour and enthusiasm had an instantaneous effect. Hundreds of the intending fighters crowded to the standard planted in the courtyard of the great Mosque. 'Umar (Allāh be pleased with him) selected one thousand men and placed them under the command of Abū 'Ubaida, who was not a companion of the Prophet (peace and blessings of Allāh be upon him). The summons of the pious Caliph kindled martial spirit in every tribe. A large number of warriors started pouring in. The city of Medina was soon turned into an armed camp filled with the rallying tribesmen. They were impatient to march towards the battlefield. In the meantime, one of the audience raised an objection to the appointment of Abū 'Ubaida as Commander. He said, "'Umar! You should select someone from the companions of the Prophet for this post. There are hundreds of

companions in the army and it is necessary that their General should be a companion himself". 'Umar (Allāh be pleased with him) could not be influenced. There was not a question of choice or of the appointment of one on merit. The companions themselves had lost the place of honour that was due to them. Whoever came forth first to the help of the Lord was the one who should virtually have precedence. The companions had lost courage. A grave danger was hovering over Islam, but none of them had ventured to offer himself for the ordeal. He further remarked, "Readiness to face the serious situation and eagerness to sacrifice oneself are the attributes essential for survival which could never be over-looked. The persons who display no relish for fighting cannot be appointed as officers". 'Umar (Allāh be pleased with him), however, insisted on Abū 'Ubaida's showing every respect to the companions of the Prophet (peace and blessings of Allāh be upon him) and consulting with them in all matters of emergency.

THE BATTLE OF JASR

Satisfied that troops would soon be coming to his help, Muthanna went back to Hira in advance of Abū 'Ubaida. He found the situation

beyond control. All the districts of the Euphrates Valley were ablaze with the flames of revolt. Buran Dukht had appointed a brave warrior, Rustam by name, as the Minister of war. He was the son of Farrukh Zad, Governor of Khurasan. He was given unlimited powers. Rustam despatched heralds to all parts of Iraq and they succeeded in fomenting an insurrection among the people against the Muslims. Buran Dukht equipped another large army for the reinforcement of Rustam and entrusted its command to Narsi and Jaban. The two Generals advanced towards Iraq by different routes. Abū 'Ubaida and Muthanna had by then reached Hira. Jaban pitched his camp at Namaraq. The left and right wings of the army of Jaban were headed by two famous Captains, Jaushan and Mardan. A severe clash took place at Namaraq. Both the Captains fought with valour, but they were defeated by the Muslim forces. Mardan escaped while Jaban was taken prisoner. After this, Abū 'Ubaida marched on to Kashar where Narsi was encamped with his forces. At Saqatia, the two armies met. A severe battle was fought and Narsi was put to flight. Abū 'Ubaida halted at Saqatia for some time. In the mean-

time, Farrukh and Farawanded, the Chiefs of the Persian army, declared their allegiance to the Caliph of Islam. When Rustam came to know of the Persians' repeated defeats, he placed an army of four thousand men under the command of Mardan Shah. The title of Bahman was conferred on him in recognition of his piety. Bahman marched forward with great pomp and show, holding the banner of Kawab. This banner was regarded as the harbinger of triumph. At Marwa, a place at the eastern bank of the Euphrates, the contending armies met. The Muslim forces were encamped at the other bank of the river. Bahman sent word to the Arab General that either he should cross the river himself or let him cross it. Abū 'Ubaida responded by crossing the river, though his soldiers tried to stop him from doing so. The ground on the other side of the river was narrow and uneven. The Muslims, therefore, could not manoeuvre their forces properly. The Persian army presented a formidable spectacle. The array of unwieldy elephants looked like a wall. The soldiers were clad in steel armour. Soon after, the battle raged furiously. The Arabs' horses were frightened by the huge war elephants. More dangerous

than the modern tanks, those elephants carried destruction wherever they turned. The Muslim soldiers were compelled to dismount from their horses and fight on foot. Abū 'Ubaida, with his sword in hand, attacked the most ferocious elephant and cut its trunk. This infuriated the beast and it trampled him to death. This state of affairs greatly unnerved the Arabs and they began to waver. His brother, Hakam, immediately took over the command but he was killed likewise. Seven more distinguished companions were trampled on one after the other. The chaos was appalling. Only one route of retreat lay open, and that was the narrow bridge. At this critical juncture, the ropes of the bridge of boats were cut by some one. So, the only exit was also closed. It created indescribable confusion. Many people plunged into the river in order to save their lives, but it was impossible for them to cross it. Most of the people were swept away by the fast current and drowned. Seeing the terrible destruction and widespread disorder, Muthanna, along with a strong squadron of firm and disciplined warriors, flung himself into the thick of the tumult and stood between the attacking Persians and the fugitive Arabs

running for their lives. He displayed super-human courage and valour, and safely brought the rest of the army back to the other side. Muthanna tried his level best to restore order and confidence, but in vain. The rout was complete. The Arabs were thoroughly vanquished. It was the first reverse to be suffered thus by the Arabs, and a severe defeat. Muthanna, however, put up heroic resistance against the Persians.

PERSIA DEFEATED AT BUWAIB

'Umar (Allāh be pleased with him) received the sad news of the Arabs' disastrous defeat with calm fortitude. Warmly congratulating Muthanna on his display of extraordinary valour, he issued immediate summons for the levies to assemble from all over the country. The response to the call was spontaneous. It was now a question of the defence of the homeland, Arabia. A considerable army was raised and despatched to the succour of Muthanna under the command of Jarir. At that time, Mada'in was the capital of Persia. The Persians despatched a large army under Mahran. The two armies met at a place called Buwaib, near Mada'in. The Persians crossed the river and

than the modern tanks, those elephants carried destruction wherever they turned. The Muslim soldiers were compelled to dismount from their horses and fight on foot. Abū 'Ubaida, with his sword in hand, attacked the most ferocious elephant and cut its trunk. This infuriated the beast and it trampled him to death. This state of affairs greatly unnerved the Arabs and they began to waver. His brother, Hakam, immediately took over the command but he was killed likewise. Seven more distinguished companions were trampled on one after the other. The chaos was appalling. Only one route of retreat lay open, and that was the narrow bridge. At this critical juncture, the ropes of the bridge of boats were cut by some one. So, the only exit was also closed. It created indescribable confusion. Many people plunged into the river in order to save their lives, but it was impossible for them to cross it. Most of the people were swept away by the fast current and drowned. Seeing the terrible destruction and widespread disorder, Muthanna, along with a strong squadron of firm and disciplined warriors, flung himself into the thick of the tumult and stood between the attacking Persians and the fugitive Arabs

running for their lives. He displayed super-human courage and valour, and safely brought the rest of the army back to the other side. Muthanna tried his level best to restore order and confidence, but in vain. The rout was complete. The Arabs were thoroughly vanquished. It was the first reverse to be suffered thus by the Arabs, and a severe defeat. Muthanna, however, put up heroic resistance against the Persians.

PERSIA DEFEATED AT BUWAIB

'Umar (Allāh be pleased with him) received the sad news of the Arabs' disastrous defeat with calm fortitude. Warmly congratulating Muthanna on his display of extraordinary valour, he issued immediate summons for the levies to assemble from all over the country. The response to the call was spontaneous. It was now a question of the defence of the homeland, Arabia. A considerable army was raised and despatched to the succour of Muthanna under the command of Jarir. At that time, Mada'in was the capital of Persia. The Persians despatched a large army under Mahran. The two armies met at a place called Buwaib, near Mada'in. The Persians crossed the river and

attacked the Muslim forces. They were, however, defeated after a hard and bloody contest. Mahran was slain by a Christian soldier of the army of Islam. The Persians fled in utter confusion. As the way to the bridge was blocked, they returned and perished on the field of battle in large numbers. With the victory thus achieved on the field of Buwaib, the Muslims were again the masters of the land from where the Persians had taken to their heels. The forces of the enemy were driven out of the entire area. The Muslims re-occupied the territories of Hira, Anbar and of the small village by the Tigris.

THE BATTLE OF QADISIYA (14 A.H./635 A.D.)

The Muslims had carried the day in the battle of Buwaib, but their triumph was not stable. A surging tide of war was about to sweep over the lands which had been subjugated. 'Umar (Allāh be pleased with him) was intent upon fighting a decisive battle against the Persians with a view to determining as to whether the dominion of Iraq should belong to the Arabs or to the Persians. On the other hand, the Persian army had decided to stabilize

the imperilled majesty of their great monarch. 'Umar (Allāh be pleased with him) proclaimed holy war against the Persians and summoned the Arab tribes to rally under the banner of Islam. His call was responded to most readily by the Muslim Arabs. Levy after levy of the Arab tribes poured into Medina, till at last 30,000 warriors had assembled. All these men were full of enthusiasm against the Persians. The Caliph intended to lead his army himself, but the companions persuaded him to appoint someone else as Commander and let him remain in Medina. So, he nominated Sa'd b. Abi Waqqās as the Commander of the army and despatched him towards the border of Persia, after giving him instructions regarding the conduct of war. On reaching the border of Persia, Sa'd posted himself at Qādisiya, situated on the western bank of the Euphrates. There he awaited the Persians who were advancing towards the river under their supreme commander, Rustam. Before starting hostilities, Sa'd desired to open negotiations with the Persian monarch and see if the waste of life and consequential devastation could be averted. He sent his envoy to the court of Persia with the message of Islam. The envoys were ridiculed

than the modern tanks, those elephants carried destruction wherever they turned. The Muslim soldiers were compelled to dismount from their horses and fight on foot. Abū 'Ubaida, with his sword in hand, attacked the most ferocious elephant and cut its trunk. This infuriated the beast and it trampled him to death. This state of affairs greatly unnerved the Arabs and they began to waver. His brother, Hakam, immediately took over the command but he was killed likewise. Seven more distinguished companions were trampled on one after the other. The chaos was appalling. Only one route of retreat lay open, and that was the narrow bridge. At this critical juncture, the ropes of the bridge of boats were cut by some one. So, the only exit was also closed. It created indescribable confusion. Many people plunged into the river in order to save their lives, but it was impossible for them to cross it. Most of the people were swept away by the fast current and drowned. Seeing the terrible destruction and widespread disorder, Muthanna, along with a strong squadron of firm and disciplined warriors, flung himself into the thick of the tumult and stood between the attacking Persians and the fugitive Arabs

running for their lives. He displayed super-human courage and valour, and safely brought the rest of the army back to the other side. Muthanna tried his level best to restore order and confidence, but in vain. The rout was complete. The Arabs were thoroughly vanquished. It was the first reverse to be suffered thus by the Arabs, and a severe defeat. Muthanna, however, put up heroic resistance against the Persians.

PERSIA DEFEATED AT BUWAIB

'Umar (Allāh be pleased with him) received the sad news of the Arabs' disastrous defeat with calm fortitude. Warmly congratulating Muthanna on his display of extraordinary valour, he issued immediate summons for the levies to assemble from all over the country. The response to the call was spontaneous. It was now a question of the defence of the homeland, Arabia. A considerable army was raised and despatched to the succour of Muthanna under the command of Jarir. At that time, Mada'in was the capital of Persia. The Persians despatched a large army under Mahran. The two armies met at a place called Buwaib, near Mada'in. The Persians crossed the river and

than the modern tanks, those elephants carried destruction wherever they turned. The Muslim soldiers were compelled to dismount from their horses and fight on foot. Abū 'Ubaida, with his sword in hand, attacked the most ferocious elephant and cut its trunk. This infuriated the beast and it trampled him to death. This state of affairs greatly unnerved the Arabs and they began to waver. His brother, Hakam, immediately took over the command but he was killed likewise. Seven more distinguished companions were trampled on one after the other. The chaos was appalling. Only one route of retreat lay open, and that was the narrow bridge. At this critical juncture, the ropes of the bridge of boats were cut by some one. So, the only exit was also closed. It created indescribable confusion. Many people plunged into the river in order to save their lives, but it was impossible for them to cross it. Most of the people were swept away by the fast current and drowned. Seeing the terrible destruction and widespread disorder, Muthanna, along with a strong squadron of firm and disciplined warriors, flung himself into the thick of the tumult and stood between the attacking Persians and the fugitive Arabs

running for their lives. He displayed super-human courage and valour, and safely brought the rest of the army back to the other side. Muthanna tried his level best to restore order and confidence, but in vain. The rout was complete. The Arabs were thoroughly vanquished. It was the first reverse to be suffered thus by the Arabs, and a severe defeat. Muthanna, however, put up heroic resistance against the Persians.

PERSIA DEFEATED AT BUWAIB

'Umar (Allāh be pleased with him) received the sad news of the Arabs' disastrous defeat with calm fortitude. Warmly congratulating Muthanna on his display of extraordinary valour, he issued immediate summons for the levies to assemble from all over the country. The response to the call was spontaneous. It was now a question of the defence of the homeland, Arabia. A considerable army was raised and despatched to the succour of Muthanna under the command of Jarir. At that time, Mada'in was the capital of Persia. The Persians despatched a large army under Mahran. The two armies met at a place called Buwaib, near Mada'in. The Persians crossed the river and

attacked the Muslim forces. They were, however, defeated after a hard and bloody contest. Mahran was slain by a Christian soldier of the army of Islam. The Persians fled in utter confusion. As the way to the bridge was blocked, they returned and perished on the field of battle in large numbers. With the victory thus achieved on the field of Buwaib, the Muslims were again the masters of the land from where the Persians had taken to their heels. The forces of the enemy were driven out of the entire area. The Muslims re-occupied the territories of Hira, Anbar and of the small village by the Tigris.

THE BATTLE OF QADISIYA

(14 A.H./635 A.D.)

The Muslims had carried the day in the battle of Buwaib, but their triumph was not stable. A surging tide of war was about to sweep over the lands which had been subjugated. 'Umar (Allāh be pleased with him) was intent upon fighting a decisive battle against the Persians with a view to determining as to whether the dominion of Iraq should belong to the Arabs or to the Persians. On the other hand, the Persian army had decided to stabilize

the imperilled majesty of their great monarch. 'Umar (Allāh be pleased with him) proclaimed holy war against the Persians and summoned the Arab tribes to rally under the banner of Islam. His call was responded to most readily by the Muslim Arabs. Levy after levy of the Arab tribes poured into Medina, till at last 30,000 warriors had assembled. All these men were full of enthusiasm against the Persians. The Caliph intended to lead his army himself, but the companions persuaded him to appoint someone else as Commander and let him remain in Medina. So, he nominated Sa'd b. Abī Waqqās as the Commander of the army and despatched him towards the border of Persia, after giving him instructions regarding the conduct of war. On reaching the border of Persia, Sa'd posted himself at Qādisiya, situated on the western bank of the Euphrates. There he awaited the Persians who were advancing towards the river under their supreme commander, Rustam. Before starting hostilities, Sa'd desired to open negotiations with the Persian monarch and see if the waste of life and consequential devastation could be averted. He sent his envoy to the court of Persia with the message of Islam. The envoys were ridiculed

and scorned. Yazdejird remarked, "You are a contemptible people. You are a nonentity. You are hungry adventurers. I will give you a morsel". The Arabs pocketed the kingly wrath with calmness and replied in strong but modest words, "You speak the truth. We are poor and hungry, but our Lord will enrich us and satisfy us. You have chosen the sword and between both of us shall the sword decide". This made him still more furious. Executing the Persian monarch's command, Rustam started at the head of a large force of 1,200,000 strong, comprising 30 elephants, well disciplined cavalry, archers, shield-bearing infantry and veteran troops with the best of equipment. At this time, Persia had mustered all her strength to strike a decisive blow against the Arabs. Rustam was fully armed and clad in a double set of armour. He was greatly annoyed at the stern attitude of the Arabs. He exclaimed, "By the Sun! I will annihilate the whole of Arabia tomorrow". Rustam asked the Arabs either to cross over or to allow him to cross to their side. Sa'd consented to the Persians' crossing over to his side. Accordingly, Rustam crossed the river and pitched his royal pavilion at the bank of the river where he sat under a

canopy of gold. In spite of their great numbers and superior weapons, the hearts of the Persians were filled with fear and superstition. On the other side, Sa'd marshalled his troops. The Muslim army was divided into a number of columns, each consisting of a particular tribe or clan, headed by its chief. Sa'd, the Commander, instructed his soldiers to begin fighting with *Allāhu Akbar*. Sa'd proclaimed *Takbir* thrice from the ramparts. Hearing the war-signal that vibrated in the wide plain, the Persians rushed to resist the attack by the Arabs. The Persians counter-attacked with ferocity. It was a most bloody battle which lasted for three days. The first day's battle is known as *Yaum al-Armath* or the Day of Confusion, the second day's as *Yaum al-Aghweath* or the Day of Succour, and the third day's as *Yaum al-Imas*, or the Day of Distress. On the first two days, fortunes fluctuated between the two sides. The forward line of the war-elephants would not let the horsemen of the Muslims advance. Qaqa, however, managed to pull down two of the beasts, and as a result all the rest fled in terror. The battle continued throughout the night. When the day dawned, Qaqa took a handful of the most courageous soldiers and

and scorned. Yazdejird remarked, "You are a contemptible people. You are a nonentity. You are hungry adventurers. I will give you a morsel". The Arabs pocketed the kingly wrath with calmness and replied in strong but modest words, "You speak the truth. We are poor and hungry, but our Lord will enrich us and satisfy us. You have chosen the sword and between both of us shall the sword decide". This made him still more furious. Executing the Persian monarch's command, Rustam started at the head of a large force of 1,200,000 strong, comprising 30 elephants, well disciplined cavalry, archers, shield-bearing infantry and veteran troops with the best of equipment. At this time, Persia had mustered all her strength to strike a decisive blow against the Arabs. Rustam was fully armed and clad in a double set of armour. He was greatly annoyed at the stern attitude of the Arabs. He exclaimed, "By the Sun! I will annihilate the whole of Arabia tomorrow". Rustam asked the Arabs either to cross over or to allow him to cross to their side. Sa'd consented to the Persians' crossing over to his side. Accordingly, Rustam crossed the river and pitched his royal pavilion at the bank of the river where he sat under a

canopy of gold. In spite of their great numbers and superior weapons, the hearts of the Persians were filled with fear and superstition. On the other side, Sa'd marshalled his troops. The Muslim army was divided into a number of columns, each consisting of a particular tribe or clan, headed by its chief. Sa'd, the Commander, instructed his soldiers to begin fighting with *Allāhu Akbar*. Sa'd proclaimed *Takbir* thrice from the ramparts. Hearing the war-signal that vibrated in the wide plain, the Persians rushed to resist the attack by the Arabs. The Persians counter-attacked with ferocity. It was a most bloody battle which lasted for three days. The first day's battle is known as *Yaum al-Armath* or the Day of Confusion, the second day's as *Yaum al-Aghwath* or the Day of Succour, and the third day's as *Yaum al-Imas*, or the Day of Distress. On the first two days, fortunes fluctuated between the two sides. The forward line of the war-elephants would not let the horsemen of the Muslims advance. Qaqa, however, managed to pull down two of the beasts, and as a result all the rest fled in terror. The battle continued throughout the night. When the day dawned, Qaqa took a handful of the most courageous soldiers and

rushed upon Rustam. This was a signal for the whole army to turn that way. The combatants were entangled in a mortal struggle. Soon after, the Persians were so badly shaken that they lost their hearts. They fled in confusion. The throne of Rustam and his magnificent canopy were now exposed to the view of the Arabs who rushed headlong towards it. Seeing the crowd swarming in from all sides, Rustam jumped off his throne and boldly faced the situation. It was beyond his power to withstand the enemy single-handed. He leapt into the river and tried to swim across it. A valiant Arab, Habab b. 'Alqama by name caught hold of one of his feet and dragged him ashore. The Arab soldier killed the Persian Commander. The Persians seeing their chief commander dead and his throne vacant, lost all hope and broke away in a general rout. Thus ended the Battle of Qādisiya to the utter discomfiture of the Persians. A large quantity of spoils fell into the hands of the Muslims.

The Muslim victory thus gained at Qādisiya had far-reaching effects. It moulded the Arabs into a nation of conquerors. It was on this fateful field that the Persians actually lost their empire.

THE CONQUEST OF MADA'IN

(15 A.H./636 A.D.)

The defeat suffered by her forces in the Battle of Qādisiya completely broke down the strength of Persia. The defeated Persian army took refuge in Babel (Babylon). Sa'd marched on Babel. He drove out the enemy and took possession of vast territory. After this, the Persians took shelter within the walls of Bahrasher, on the western bank of the Tigris. Then, Sa'd marched on against the enemy. Several skirmishes took place on the way. The victorious army pressed forward towards the capital and took possession of the grand palaces of the Khosroes. Then, Sa'd laid siege to the western part of the capital. The siege lasted for months, but the Persians could not hold out any longer. They evacuated that part of the town, seeking refuge in the eastern part. Now, it was on the western bank of the Tigris that the Muslims encamped, whereas the eastern bank of the river was occupied by the Persians. The Muslims possessed no boats, but they were possessed of indomitable courage before which could stand neither lofty mountains nor stormy rivers. Six hundred of the bravest men flung

their horses into the river and in the teeth of the swift waves gained the opposite bank. When the Persians witnessed this feat of rare valour, they were greatly frightened. They fled in utter confusion, saying, "Genii have come"! In 637 A.D., Sa'd entered the city of Mada'in where rich treasures fell into the hands of the Muslims. The spoils were rich by far and beyond the flight or fancy. A very large quantity of silver and gold as well as rare and priceless ornaments were found. Costly robes and ornaments inlaid with diamonds, together with highly precious carpets were sent to Medina. As 'Umar (Allāh be pleased with him) beheld the enormous riches, the tears welled up in his eyes. Someone enquired as to what had made him weep at that moment of joy, the pious Caliph said, "I am afraid that wealth and comfort may ultimately cause the ruin of my people". Now, Yazdejird took refuge at Hulwan, a place about a hundred miles away to the north of Mada'in. Once again, he ordered the Persian forces to advance, and a part of his army occupied Jalula which was a very strong fortified place. With the permission of the Caliph, Sa'd despatched a division of 12,000 soldiers under the command of Qaqa to fight with the Persians

who had taken up their positions within the fortifications of Jalula. A siege was laid to the place and the Persians were again defeated. Yazdejird shifted his headquarters to Ray. Qaqa advanced to Hulwan, took possession of the place and left a garrison there.

THE BATTLE OF TAKRIT

(16 A.H./637 A.D.)

Now, the Roman forces began to muster at Takrit. They won the favour of some of the Christian tribes. The Muslims marched northward to meet the imminent danger. The two armies had an encounter at Takrit. The Roman army sustained a smashing defeat. The Muslims advanced further and took possession of Mosul. Both Takrit and Mosul were parts of Jazira, then a province of Mesopotamia. It was the instigation of the Roman forces that compelled the Muslims to launch an attack on those places.

FOUNDATION OF KUFA AND BASRA

(17 A.H./638 A.D.)

The foundation of the two cities of Iraq, named Kūfa and Baṣra, was laid in 638 A.D. The healthy climate, fertile land and numerous

their horses into the river and in the teeth of the swift waves gained the opposite bank. When the Persians witnessed this feat of rare valour, they were greatly frightened. They fled in utter confusion, saying, "Genii have come"! In 637 A.D., Sa'd entered the city of Mada'in where rich treasures fell into the hands of the Muslims. The spoils were rich by far and beyond the flight or fancy. A very large quantity of silver and gold as well as rare and priceless ornaments were found. Costly robes and ornaments inlaid with diamonds, together with highly precious carpets were sent to Medina. As 'Umar (Allāh be pleased with him) beheld the enormous riches, the tears welled up in his eyes. Someone enquired as to what had made him weep at that moment of joy, the pious Caliph said, "I am afraid that wealth and comfort may ultimately cause the ruin of my people". Now, Yazdejird took refuge at Hulwan, a place about a hundred miles away to the north of Mada'in. Once again, he ordered the Persian forces to advance, and a part of his army occupied Jalula which was a very strong fortified place. With the permission of the Caliph, Sa'd despatched a division of 12,000 soldiers under the command of Qaqa to fight with the Persians

who had taken up their positions within the fortifications of Jalula. A siege was laid to the place and the Persians were again defeated. Yazdejird shifted his headquarters to Ray. Qaqa advanced to Hulwan, took possession of the place and left a garrison there.

THE BATTLE OF TAKRIT (16 A.H./637 A.D.)

Now, the Roman forces began to muster at Takrit. They won the favour of some of the Christian tribes. The Muslims marched northward to meet the imminent danger. The two armies had an encounter at Takrit. The Roman army sustained a smashing defeat. The Muslims advanced further and took possession of Mosul. Both Takrit and Mosul were parts of Jazira, then a province of Mesopotamia. It was the instigation of the Roman forces that compelled the Muslims to launch an attack on those places.

FOUNDATION OF KUFA AND BASRA (17 A.H./638 A.D.)

The foundation of the two cities of Iraq, named Kūfa and Baṣra, was laid in 638 A.D. The healthy climate, fertile land and numerous

amenities attracted a large number of the Arab tribes to settle down in the new cities. These played an important role in the consolidation and development of the Muslim Empire. At first, they served as military cantonments where the warriors of Islam dwelt in the early days. But, with the end of the orthodox Caliphate, they grew into centres of trade and commerce. In the course of time, both the cities were inhabited by poets, scholars and saints. They became the centres of Islamic learning during the Omayyad and Abbasid periods.

ADMINISTRATION OF IRAQ

Soon after the fall of Mada'in, 'Umar (Allāh be pleased with him) undertook the task of reorganising the administrative system of Iraq. He ordered that the landlords and cultivators who had submitted to the Muslims, must not be deprived of their ancestral lands. They paid the taxes due and became Dhimmis (protected non-muslim subjects). A large-scale survey of the lands was undertaken, the land revenue was assessed and settled accordingly. The revenues collected were deposited in the *Bait-ul-Mal*, or the Public Treasury. After defraying

the expenses of administration, the remainder was distributed among the troops stationed in Iraq.

THE CONQUEST OF SYRIA AND PALESTINE

When Abū Bakr (Allāh be pleased with him) received the news of the victory of Ajnadain, he was on his death-bed. The Muslim armies were rapidly advancing in Syria at the time of 'Umar's accession to the Caliphate. The Emperor Heraclius had fled from Emesa to Antioch, in northern Syria. He organised a fresh army to drive out the Arab Victors from there. Meanwhile, the Arabs advanced into Syria. Damascus was one of the most important cities of Syria. Khālid b. Walid, therefore, paid special attention to laying siege to it. He posted courageous Generals at the gates of the ramparts. The siege lasted for about six months. Heraclius despatched some reinforcements to the besieged from Hims, but Khālid b. Walid sent a special detachment to block the enemy's way. The winter cold of Damascus was very trying for the Arabs, but the Syrian winter could not damp the zeal of the Muslims. They did not abandon the siege. The gigantic efforts

amenities attracted a large number of the Arab tribes to settle down in the new cities. These played an important role in the consolidation and development of the Muslim Empire. At first, they served as military cantonments where the warriors of Islam dwelt in the early days. But, with the end of the orthodox Caliphate, they grew into centres of trade and commerce. In the course of time, both the cities were inhabited by poets, scholars and saints. They became the centres of Islamic learning during the Omayyad and Abbasid periods.

ADMINISTRATION OF IRAQ

Soon after the fall of Mada'in, 'Umar (Allāh be pleased with him) undertook the task of reorganising the administrative system of Iraq. He ordered that the landlords and cultivators who had submitted to the Muslims, must not be deprived of their ancestral lands. They paid the taxes due and became Dhimmi (protected non-muslim subjects). A large-scale survey of the lands was undertaken, the land revenue was assessed and settled accordingly. The revenues collected were deposited in the *Bait-ul-Mal*, or the Public Treasury. After defraying

the expenses of administration, the remainder was distributed among the troops stationed in Iraq.

THE CONQUEST OF SYRIA AND PALESTINE

When Abū Bakr (Allāh be pleased with him) received the news of the victory of Ajnadain, he was on his death-bed. The Muslim armies were rapidly advancing in Syria at the time of 'Umar's accession to the Caliphate. The Emperor Heraclius had fled from Emesa to Antioch, in northern Syria. He organised a fresh army to drive out the Arab Victors from there. Meanwhile, the Arabs advanced into Syria. Damascus was one of the most important cities of Syria. Khālid b. Walid, therefore, paid special attention to laying siege to it. He posted courageous Generals at the gates of the ramparts. The siege lasted for about six months. Heraclius despatched some reinforcements to the besieged from Hims, but Khālid b. Walid sent a special detachment to block the enemy's way. The winter cold of Damascus was very trying for the Arabs, but the Syrian winter could not damp the zeal of the Muslims. They did not abandon the siege. The gigantic efforts

of the daring inhabitants of Damascus were completely frustrated. The only recourse left to them was to wear out the strength of the enemy by delaying tactics. Many days slipped by without any activity on either side. Everything was at a standstill, langour being widespread. Neither the severity of the climate nor the fatigue of inactivity abated the warlike spirit of the army thus exposed in the open plains. The discipline of the troops was unimpaired. One night, something unusual happened in the city. A son was born to the Roman Governor, and his birth was being celebrated. A grand festival of rejoicing was assured. The soldiers of Heraclius indulged in wine to the extent that they succumbed to slumber. Khālid b. Walid welcomed the large-scale celebrations that were over coming the inhabitants and was waiting for the defence garrison to leave the posts and join the merriment. As the whole city was snoring in deep sleep, Khālid b. Walid took a few of the bravest men and scaled the ramparts. They jumped down and put to the sword the drunken soldiers who lay senseless in a state of disorder. The gates were forced open from within for the troops standing ready outside to rush in. The sudden and unexpected

attack of the Muslims unnerved the authorities. The Governor realized that resistance would be suicidal. He ordered all the gates to be opened and himself requested Abū 'Ubaida to shield him and save the civilian population from destruction. Abū 'Ubaida at once ordered Khālid to desist from the onslaught, because the greater part of the city had surrendered willingly. Abū 'Ubaida accorded peace to the citizens. He promised to give them security for life, property and religion.

THE FALL OF FIHL (14 A.H./635 A.D.)

The fall of Damascus was a blow struck at the heart of the Roman Emperor. This irreparable loss quickened him into action. A strong army was hurriedly collected to confront the Muslims. The Roman columns started concentrating in Baisan. They were placed under the command of Siklar, a war-seasoned General. The soldiers of Islam encamped at Fihl, just opposite to them. The Romans, in order to protect themselves from a surprise attack, demolished the dams of the canal so as to make the fords across Jordan impassable. Impressed by the inflexible determination of the Muslims, the Christians made an offer for a

of the daring inhabitants of Damascus were completely frustrated. The only recourse left to them was to wear out the strength of the enemy by delaying tactics. Many days slipped by without any activity on either side. Everything was at a standstill, langour being widespread. Neither the severity of the climate nor the fatigue of inactivity abated the warlike spirit of the army thus exposed in the open plains. The discipline of the troops was unimpaired. One night, something unusual happened in the city. A son was born to the Roman Governor, and his birth was being celebrated. A grand festival of rejoicing was assured. The soldiers of Heraclius indulged in wine to the extent that they succumbed to slumber. Khālīd b. Walīd welcomed the large-scale celebrations that were overcoming the inhabitants and was waiting for the defence garrison to leave the posts and join the merriment. As the whole city was snoring in deep sleep, Khālīd b. Walīd took a few of the bravest men and scaled the ramparts. They jumped down and put to the sword the drunken soldiers who lay senseless in a state of disorder. The gates were forced open from within for the troops standing ready outside to rush in. The sudden and unexpected

attack of the Muslims unnerved the authorities. The Governor realized that resistance would be suicidal. He ordered all the gates to be opened and himself requested Abū 'Ubaīda to shield him and save the civilian population from destruction. Abū 'Ubaīda at once ordered Khālīd to desist from the onslaught, because the greater part of the city had surrendered willingly. Abū 'Ubaīda accorded peace to the citizens. He promised to give them security for life, property and religion.

THE FALL OF FIHL (14 A.H./635 A.D.)

The fall of Damascus was a blow struck at the heart of the Roman Emperor. This irreparable loss quickened him into action. A strong army was hurriedly collected to confront the Muslims. The Roman columns started concentrating in Baisan. They were placed under the command of Siklar, a war-seasoned General. The soldiers of Islam encamped at Fihl, just opposite to them. The Romans, in order to protect themselves from a surprise attack, demolished the dams of the canal so as to make the fords across Jordan impassable. Impressed by the inflexible determination of the Muslims, the Christians made an offer for a

peaceful settlement. Khālīd deputed Mu'ādh to discuss the terms of peace with Romans. During the discussion, the Christians tried to overawe the Muslims. Mu'ādh got annoyed and both the parties arrived at no agreement. On the following day, a Christian envoy came to the Muslim camp with the offer of two dinars per head to the whole army, provided it should depart. At last, the matter was referred to the sword. A fierce battle was fought in which the Romans were defeated. The glorious victory of the Muslims brought the vast territory up to Ardan into the possession of the Arabs. Afterwards, the soldiers of Allāh advanced towards Hims.

THE BATTLE OF YARMUK (15 A.H./636 A.D.)

In the Battle of Fihl the Arabs had gained another military success. As the collective strength of the Roman armies was humbled in various encounters, the spirits of the Arabs rose high. The Romans, having met with colossal disasters at Damascus, Hims, Emesa and several other places, fled to Antioch where Heraclius resided. Heraclius summoned his council of nobles and veterans at Antioch. He wanted to ascer-

tain as to why the Romans had not been able to repulse the Arabs who were by all means inferior to them in strength, resources and equipment. Their replies were evasive. An experienced old man, however, confessed their inherent weakness and remarked, "The morals of the Arabs are far superior to those of our people. They pray at night and observe fast during the day. They believe in equality and simplicity, but, in contrast with them, we drink wine, indulge in dissolution, oppress the weak and back out of our promises". In the meantime, numerous Christians arrived there from other districts. They related their tales of woe and expressed their grievances. This gave a rude shock to the Emperor's egotism. He declared his resolve to crush the Arabs with an iron hand. Accordingly, he issued commands to the heads of the Administration of Rome, Constantinople, Jazira and Armenia, directing them to despatch troops to Antioch. No sooner did they receive the imperial orders than these were complied with by them. Soon afterwards, a full-fledged flight of military locusts could be seen around Antioch. Abū 'Ubaida, the Arab Supreme Commander, got wind of the evil designs of the Romans. He called back Khālīd b. Walid on hearing the

peaceful settlement. Khālīd deputed Mu'ādh to discuss the terms of peace with Romans. During the discussion, the Christians tried to overawe the Muslims. Mu'ādh got annoyed and both the parties arrived at no agreement. On the following day, a Christian envoy came to the Muslim camp with the offer of two dinars per head to the whole army, provided it should depart. At last, the matter was referred to the sword. A fierce battle was fought in which the Romans were defeated. The glorious victory of the Muslims brought the vast territory up to Ardan into the possession of the Arabs. Afterwards, the soldiers of Allāh advanced towards Hims.

THE BATTLE OF YARMUK (15 A.H./636 A.D.)

In the Battle of Fihl the Arabs had gained another military success. As the collective strength of the Roman armies was humbled in various encounters, the spirits of the Arabs rose high. The Romans, having met with colossal disasters at Damascus, Hims, Emesa and several other places, fled to Antioch where Heraclius resided. Heraclius summoned his council of nobles and veterans at Antioch. He wanted to ascer-

tain as to why the Romans had not been able to repulse the Arabs who were by all means inferior to them in strength, resources and equipment. Their replies were evasive. An experienced old man, however, confessed their inherent weakness and remarked, "The morals of the Arabs are far superior to those of our people. They pray at night and observe fast during the day. They believe in equality and simplicity, but, in contrast with them, we drink wine, indulge in dissolution, oppress the weak and back out of our promises". In the meantime, numerous Christians arrived there from other districts. They related their tales of woe and expressed their grievances. This gave a rude shock to the Emperor's egotism. He declared his resolve to crush the Arabs with an iron hand. Accordingly, he issued commands to the heads of the Administration of Rome, Constantinople, Jazira and Armenia, directing them to despatch troops to Antioch. No sooner did they receive the imperial orders than these were complied with by them. Soon afterwards, a full-fledged flight of military locusts could be seen around Antioch. Abū 'Ubaida, the Arab Supreme Commander, got wind of the evil designs of the Romans. He called back Khālīd b. Walid on hearing the

news of the gigantic war preparations of the Romans and asked Yazid and Shohrabil to meet him at Hims. A report was also sent to the Caliph, apprising him of the grave danger, with an appeal for sending immediate relief in men and arms. The situation was most critical. Every soldier was needed to meet the Roman army which was swelling in thousands. Abū 'Ubaida abandoned his position at Hims and returned to Damascus. He ordered that the entire amount of Jizya already realized from the inhabitants of Hims should be returned to them. He declared, "We are not in a position to protect the citizens from the inroads of the enemy and cannot, therefore, retain a tax which is the cost of the non-muslim subjects' protection."

The long-oppressed inhabitants were deeply moved by this act of equity and fair-play, and prayed sincerely for the speedy return of the new rulers, who had been so just and kindly towards them. They also pledged that they would never allow the Romans to enter Hims and other towns and would ever remain loyal to the Arabs. Before long the armies of Abū 'Ubaida and 'Amr ibn al-'Ās had rallied at Yarmuk. Some reinforcements, previously des-

patched, from Medina also arrived there. The total strength of the Muslim army was now between thirty to forty thousand. The Romans advanced with a large force of two hundred thousand. Both the armies faced each other at Yarmuk. At length, the Romans attacked the Arabs with bitter vehemence. The attack of the Romans was fierce and several columns of the Muslim army were repulsed. The Arabs soon regained their strength and counter-attacked the enemy with a fury so irresistible that they swept all before them. The Romans, having the advantage of a well-disciplined cavalry, again repulsed the Arabs, broke their right wing and separated it from the main body. Once the Christians succeeded in reaching the camp where the Muslim women had taken shelter. The women took up arms and cried out, "Stand back, you cowards! Come and pace nearer and we shall crack your skulls with the poles". In the meantime, the soldiers of Islam had come there to defend their women folk's honour. The Arabs launched a fierce and brutal attack on the opponents. The contest was the hardest ever, never before had the Arabs faced an enemy so desperate which outnumbered them so. When both the armies

news of the gigantic war preparations of the Romans and asked Yazid and Shohrabil to meet him at Hims. A report was also sent to the Caliph, apprising him of the grave danger, with an appeal for sending immediate relief in men and arms. The situation was most critical. Every soldier was needed to meet the Roman army which was swelling in thousands. Abū 'Ubaida abandoned his position at Hims and returned to Damascus. He ordered that the entire amount of Jizya already realized from the inhabitants of Hims should be returned to them. He declared, "We are not in a position to protect the citizens from the inroads of the enemy and cannot, therefore, retain a tax which is the cost of the non-muslim subjects' protection."

The long-oppressed inhabitants were deeply moved by this act of equity and fair-play, and prayed sincerely for the speedy return of the new rulers, who had been so just and kindly towards them. They also pledged that they would never allow the Romans to enter Hims and other towns and would ever remain loyal to the Arabs. Before long the armies of Abū 'Ubaida and 'Amr ibn al-'Ās had rallied at Yarmuk. Some reinforcements, previously des-

patched, from Medina also arrived there. The total strength of the Muslim army was now between thirty to forty thousand. The Romans advanced with a large force of two hundred thousand. Both the armies faced each other at Yarmuk. At length, the Romans attacked the Arabs with bitter vehemence. The attack of the Romans was fierce and several columns of the Muslim army were repulsed. The Arabs soon regained their strength and counter-attacked the enemy with a fury so irresistible that they swept all before them. The Romans, having the advantage of a well-disciplined cavalry, again repulsed the Arabs, broke their right wing and separated it from the main body. Once the Christians succeeded in reaching the camp where the Muslim women had taken shelter. The women took up arms and cried out, "Stand back, you cowards! Come and pace nearer and we shall crack your skulls with the poles". In the meantime, the soldiers of Islam had come there to defend their women folk's honour. The Arabs launched a fierce and brutal attack on the opponents. The contest was the hardest ever, never before had the Arabs faced an enemy so desperate which outnumbered them so. When both the armies

were exhausted, Khālīd b. Walīd saw that now was the proper time to gain the field. With the help of some of his fresh and best troops, he made a severe attack on the Romans. So destructive was this onslaught of the Arabs that it completely annihilated the Roman army. They lost their footing and took to their heels. Theodorus, one of the Christian chiefs, was killed in the battle. A large number of soldiers were drowned in the river or hurled down the precipices of the steep valley of Yarmuk. Heraclius was deeply distressed at this humiliating defeat. He bade a pathetic farewell to the land where he had spent the sunny days of his glory. He said, "Peace be with thee, holy and blessed land! Syria, fare thee well!" Several days had passed, and the Caliph could not sleep peacefully. At last, the glad tidings of the Muslim victory came, he instantly prostrated himself before the Lord and expressed his gratitude to Allāh. From Yarmuk, Abū 'Ubaida marched back to Hims and despatched Khālīd b. Walīd to Qinnisrin. At first, the citizens opposed Khālīd b. Walīd, but they were forced to capitulate on the terms of Jizya. After subduing Qinnisrin, he processed towards Aleppo (Halab). Some of the inhabitants

of these localities embraced Islam, but the majority of the population adhered to Christianity, being agreeable to the payment of the Jizya. Some other towns, such as Buqa, Surmin and Ru'ban, were captured so easily that not a drop of blood was shed. After this crushing defeat, Heraclius sought refuge in Constantinople.

TRIUMPH OF THE DIVINE ORACLE—JERUSALEM (16 A.H./637 A.D.)

'Umar ibn al-'As advanced against Jerusalem and laid siege to the Holy City. The Byzantine Commander, called Artabun, slipped out of the city leaving the venerable Patriarch Sophronius in control of the city. He was not greatly dismayed. At first, he decided to defend the sepulchre of Jesus Christ, but, soon afterwards, finding all resistance futile, he offered to surrender the city on the condition that the Caliph in person must take its keys from him. 'Umar (Allāh be pleased with him) was informed of this personal request of Sophronius, who was thus willing to surrender the city on that extraordinary condition. No one ever before dared propose that the head of State in person should settle the terms of capitulation. 'Umar

(Allāh be pleased with him) held his council of advisers and made up his mind to proceed to Jerusalem. He travelled from Medina to Jerusalem, accompanied by no escort but his slave, with whom he exchanged the seat on the camel's back, by turns. On the last lap of the journey, it was the slave's turn to sit on the camel. Thus 'Umar (Allāh be pleased with him), while leading the camel by the reins, approached the main gate of Jerusalem. He sorrowfully recited the following verses from the Holy Qur'ān :

"How many gardens and fountains did they leave behind, and fields of corn, and fair dwelling-places, and pleasant things which they enjoyed ? Even thus have We made another people inherit the same".

(46 : 25)

There was great excitement in the city. The army was elated and the generals were impatient to welcome the new lord of the hard-won empire, so rich and extensive. It was a memorable occasion, unique and unprecedented in the annals of History. But, the renowned Caliph entered the city unnoticed. It was the first official tour of the son of the wilderness. The conqueror of Persia and Syria

met the Patriarch of Jerusalem without any display of pride of power or position, without a bodyguard or retinue, and without a tent or baggage. The Patriarch delivered the keys of Jerusalem to the great Caliph. The Caliph, then, visited some of the sacred places. The treaty of Jerusalem was signed by both the parties. According to it, Palestine also became a Muslim possession.

THE CONQUEST OF JAZIRA

(17 A.H./638 A.D.)

At the instigation of the people of Jazira, the Greek ruler made another attempt to regain the possession of Syria. The Muslim army, after the subjugation of Mesopotamia, did not advance beyond that territory, because territorial expansion was not the objective of the Muslims. When the Greek ruler landed his troops on the soil of Syria, Antioch opened its gates to the invaders. Qinnisrin, Halab and the other northern towns also rose in open revolt against the Arab victors. The inhabitants of these localities strengthened the Greek army. It was a grave situation. The danger of a terrible clash hovered over the conquered area. So, Abū

‘Ubaida mustered his troops and sent the necessary information to the Caliph. The Caliph set out in person for Syria. In the meantime, the tables had been turned upon the enemy. The Arab tribes decided not to help the Greeks. They withdrew their forces. The Muslims took full advantage of the weakened position of the enemy and led the counter-attack. A few skirmishes took place here and there. The enemies of Allāh were defeated once again and Jazira was added to the territory of Islam.

REMOVAL OF KHALID BIN WALID

Khālid b. Walid was removed by ‘Umar (Allāh be pleased with him) from his position of the Supreme Commander. Abū ‘Ubaida was appointed in his place as the generalissimo of the Arab forces. Many reasons are put forth for Khālid’s dismissal from his higher post. No doubt, ‘Umar (Allāh be pleased with him) had great personal regard for Khālid, but he disapproved of some of his acts as Supreme Commander. He had not yet pardoned Khālid for his cruel attitude towards Mālik b. Nuwaria and his marriage with his wife. Another reason was his alleged refusal to render an account for an item of expenditure out of the public funds.

Khālid had given a present of one thousand Dinars to a poet who had composed his panegyric. ‘Umar (Allāh be pleased with him), who was most scrupulous in regard to public money took Khālid to task for his reported extravagance. When he declined to render an account, he was ordered to be tied with his own turban before his soldiers. It was the Arab fashion of demoting a Commander. When Khālid declared that he had given one thousand Dinars out of his personal purse, he was set free and exonerated of all charges. The Caliph assured him that he still loved and respected him. He wrote to the officers concerned that Khālid had been removed from his office neither in consequence of the Caliph’s displeasure incurred by him nor of any misappropriation of funds on his part. The only reason for his removal from office was that he was afraid lest the people should attribute the conquests of Islam to Khālid’s skill and prowess, which had been all due to Allāh’s help.

NATURAL CALAMITIES

During the Caliphate of ‘Umar (Allāh be pleased with him), the best parts of the vast Persian realm and the entire eastern wing of

‘Ubaida mustered his troops and sent the necessary information to the Caliph. The Caliph set out in person for Syria. In the meantime, the tables had been turned upon the enemy. The Arab tribes decided not to help the Greeks. They withdrew their forces. The Muslims took full advantage of the weakened position of the enemy and led the counter-attack. A few skirmishes took place here and there. The enemies of Allāh were defeated once again and Jazira was added to the territory of Islam.

REMOVAL OF KHALID BIN WALID

Khālid b. Walid was removed by ‘Umar (Allāh be pleased with him) from his position of the Supreme Commander. Abū ‘Ubaida was appointed in his place as the generalissimo of the Arab forces. Many reasons are put forth for Khālid’s dismissal from his higher post. No doubt, ‘Umar (Allāh be pleased with him) had great personal regard for Khālid, but he disapproved of some of his acts as Supreme Commander. He had not yet pardoned Khālid for his cruel attitude towards Mālik b. Nuwaria and his marriage with his wife. Another reason was his alleged refusal to render an account for an item of expenditure out of the public funds.

Khālid had given a present of one thousand Dinars to a poet who had composed his panegyric. ‘Umar (Allāh be pleased with him), who was most scrupulous in regard to public money took Khālid to task for his reported extravagance. When he declined to render an account, he was ordered to be tied with his own turban before his soldiers. It was the Arab fashion of demoting a Commander. When Khālid declared that he had given one thousand Dinars out of his personal purse, he was set free and exonerated of all charges. The Caliph assured him that he still loved and respected him. He wrote to the officers concerned that Khālid had been removed from his office neither in consequence of the Caliph’s displeasure incurred by him nor of any misappropriation of funds on his part. The only reason for his removal from office was that he was afraid lest the people should attribute the conquests of Islam to Khālid’s skill and prowess, which had been all due to Allāh’s help.

NATURAL CALAMITIES

During the Caliphate of ‘Umar (Allāh be pleased with him), the best parts of the vast Persian realm and the entire eastern wing of

the great Roman Empire were conquered. His virtue and ability conducted the public administration with vigilant care and the extensive frontiers were guarded with discipline and valour. But, his brilliant successes were overcast with the dark clouds of famine and plague in the fifth year of his eventful rule. Famine was the first menace that threatened the years of victory. Scarcity of food and water made life impossible. Hundreds of persons died of starvation. Markets were closed. The whole northern tract was without water. Crowds of the Bedouins flocked to Medina and aggravated the widespread distress. 'Umar (Allāh be pleased with him) opened an office at Medina for registering the names of the needy and the starving and for issuing cards, authorising them to draw foodgrain from the *Bait-ul-Mal*. Urgent orders were issued to all the provincial Governors for despatching foodgrain speedily to Medina. In compliance with these orders, the supplies began to gather in regular succession. The drought-stricken population was relieved from their distress to some extent, but it was a temporary relief. He wanted the blessing of rain. For this, he continuously prayed devotedly and fervently. In the camping grounds

outside the city, in the streets of Medina and in the sacred Mosque of the Prophet, people knelt down on the burning sand, touched the earth with their foreheads and appealed to Allāh for rain. At last, the mercy of Heaven was moved and it descended in heavy showers. The thirsty and dry land was drenched.

Soon after, a virulent plague, more disastrous than famine, broke out in Syria. At first, the epidemic attacked the military headquarters of the Arabs at Hims and Damascus, and from there spread over a large area. It caused great panic among the citizens. Many towering personalities and several illustrious companions of the Prophet succumbed to it. Thousands of children became orphans and hundreds of women became widows. When 'Umar (Allāh be pleased with him) heard of it, he was greatly perturbed. He set out for Syria. The moment it was known that the Caliph had left Medina for the infected areas, some of the military chiefs, including Abū 'Ubaida himself, came out of the locality to receive the Caliph and apprise him of the serious condition of the places where the epidemic had spread. The party met the Caliph near Tabuk and insisted on his return to Medina, urging him not to risk

his life by going to the places which were quite unsafe. In support of the suggestion, 'Abdur Rahmān b. 'Auf quoted a saying of the Prophet (peace and blessings of Allāh be upon him), "If pestilence breaks out in a land, go not thither; if thou art there, flee not from it". Acting upon the suggestion of the chiefs, the Caliph did not proceed further. At this, Abū 'Ubaida said, "Are you fleeing away from the decree of Allāh?" The Caliph replied, "Yes, from one decree I am running away to another decree of the Lord!" It means if a certain place is stricken with plague according to the decree of Allāh, another one is safe by the same decree. 'Umar (Allāh be pleased with him) commanded Abū 'Ubaida to shift his troops from the low land to the tops of the hills. Abū 'Ubaida could not do so, because he caught the infection and passed away. Mu'ādh b. Jabal, Hārith b. Hishām and 'Utba b. Suhail met with the same fate. Later on, due to the efforts of 'Amr b. al-'Ās, the inhabitants of the localities agreed to shift to the highlands of the desert. By doing so, the impetuosity of the plague was greatly abated. This step which should have been taken immediately on the outbreak of the epidemic was so long delayed

that 25,000 people had already fallen victim to the rage of the pestilence, thus depriving Islam of some of its best men.

THE CONQUEST OF EGYPT

(20 A.H./94 A.D.)

The Syrian coast-line and the borders of Palestine were often violated by the Roman garrison stationed in Egypt, and the Government of Constantinople, instead of ending the state of belligerency, was encouraging the repeated violations by the garrison. This threat of danger was a source of anxiety, and 'Amr b. al-'Ās, Governor of Palestine, taking advantage of 'Umar's last visit to Syria, sought his permission to lead an expedition against Egypt which was situated close to Palestine and was the base of foreign aggression. The Caliph gave the permission reluctantly. He placed a cavalry brigade of 4,000 horsemen at his disposal and also promised to send reinforcements from Medina. 'Amr b. al-'Ās marched towards Farma which was situated on the Mediterranean Coast. At that time, it was a populous and flourishing fortified place. The Roman troops had quartered there to confront the Muslims. A violent conflict took place. The Romans

were defeated and the fortified place was captured by the Muslims. The first victory in the land of the Pharaoh was thus won by the Muslims, and from there 'Amr b. al-'Ās marched against upper Egypt. This fertile region was under the administrative control of Cyrus. On his way, 'Amr b. al-'Ās routed several Roman Columns which had been despatched to check the advance of the Arabs. The news of 'Amr's advance had by now spread throughout the country. Cyrus (Maquqas), with his Commander-in-Chief, Theodorus, rushed to Babylon where he had concentrated all his fighting forces to stop the further inroad of the Arabs.

THE SIEGE OF BABYLON (640 A.D.)

When Maquqas was preparing to oppose the Arab invaders, Zubair b. 'Awwām, 'Ubāda b. al-Sāmit and Miqdād b. 'Umar arrived from Medina with the reinforcement of about 10,000 men, among whom there were many warriors of proven skill and valour. Marching along the eastern bank of the Nile, 'Amr reached Babylon and immediately laid siege to it. The siege lasted for months, for the Arabs had no tools to batter its walls. Tired of the prolonged siege and the state of suspense, Cyrus requested

'Amr to send an emissary for negotiating the terms of a truce. Of the three alternatives: the Qur'ān, the tribute, or the sword, he agreed to pay the Jizya. He remarked, "We are desirous of peace and cheerfully submit ourselves to pay tribute to the temporal victors". The Emperor, however, did not accept these terms. He desired to resist the Arab victors. The Arabs took full advantage of the frustration caused by the refusal of the Emperor. They made a fierce and stormy attack. Some of the dauntless comrades scaled the city walls. Both the guards and the garrison were overpowered, and a small detachment of the valiant soldiers got into the fort. The Roman garrison offered no resistance, left their barracks and escaped by boats to an island, called Rowda. The city was captured without any bloodshed. Soon after, Fustat also came into the possession of the Arabs.

THE FALL OF ALEXANDRIA

(20 A.H./641 A.D.)

On hearing of the fall of Fustat, the Byzantine Emperor landed another division of troops in Alexandria. On the other hand, while marching north along the western bank

of the Nile, 'Amr reached the vicinity of Alexandria. The city was defended by a garrison, which was also comprised fully equipped and efficient cohorts having a fair degree of military training and the benefit of professional leadership. The gates of the city were opened towards the sea for receiving reinforcements and supplies. A fortified narrow land was so strategically situated in front of it that it made the defenders capable of stubborn resistance to wear out the besiegers. The Arabs were far inferior to the Roman legions both in numbers and war requisites. They had neither a marine force to stop the coming of reinforcements or of supplies to the enemy nor did they possess siege-laying machines. Moreover, they had no hope of receiving military assistance. Although the resources of the Arabs were scanty, their spirits were high. The Arabs, however, laid siege to Alexandria. It lasted for many days. One day, the Roman legions attacked the Arabs with desperate severity. In this sudden onslaught of the enemy, the Arabs were greatly upset, but 'Amr and Zubair fought bravely and restored the honour of their armies. They repulsed the enemy back into the city and occupied its entrance. This daring step of

'Amr persuaded the Commander of the enemy to make an honourable settlement with the Arabs. In the meantime, Heraclius had died and his minor son, named Constans II, was unable to confront the Muslims. So, Cyrus was deputed to make peace with the Arabs. He concluded a treaty with 'Amr in November, 642 A.D. According to the treaty, Alexandria was to be surrendered to the Arabs on the condition of the payment of Jizya. It was decided that no further attempt at reconquest was to be made afterwards. When the inhabitants of Alexandria got wind of these terms, there was a violent reaction among them. However, Cyrus convinced them of the utter futility of war and of the benefits of peaceful surrender. At last, the city was handed over to the Arabs without any resistance. With the fall of Alexandria, the conquest of Egypt was virtually completed.

FINAL SUBJUGATION OF PERSIA

Campaign in Khuzistan

'Umar (Allāh be pleased with him) had issued strict orders, imposing a ban on further advances. But, the Governor of Bahrain, who occupied the western coast of the Persian Gulf,

of the Nile, 'Amr reached the vicinity of Alexandria. The city was defended by a garrison, which was also comprised fully equipped and efficient cohorts having a fair degree of military training and the benefit of professional leadership. The gates of the city were opened towards the sea for receiving reinforcements and supplies. A fortified narrow land was so strategically situated in front of it that it made the defenders capable of stubborn resistance to wear out the besiegers. The Arabs were far inferior to the Roman legions both in numbers and war requisites. They had neither a marine force to stop the coming of reinforcements or of supplies to the enemy nor did they possess siege-laying machines. Moreover, they had no hope of receiving military assistance. Although the resources of the Arabs were scanty, their spirits were high. The Arabs, however, laid siege to Alexandria. It lasted for many days. One day, the Roman legions attacked the Arabs with desperate severity. In this sudden onslaught of the enemy, the Arabs were greatly upset, but 'Amr and Zubair fought bravely and restored the honour of their armies. They repulsed the enemy back into the city and occupied its entrance. This daring step of

'Amr persuaded the Commander of the enemy to make an honourable settlement with the Arabs. In the meantime, Heraclius had died and his minor son, named Constans II, was unable to confront the Muslims. So, Cyrus was deputed to make peace with the Arabs. He concluded a treaty with 'Amr in November, 642 A.D. According to the treaty, Alexandria was to be surrendered to the Arabs on the condition of the payment of Jizya. It was decided that no further attempt at reconquest was to be made afterwards. When the inhabitants of Alexandria got wind of these terms, there was a violent reaction among them. However, Cyrus convinced them of the utter futility of war and of the benefits of peaceful surrender. At last, the city was handed over to the Arabs without any resistance. With the fall of Alexandria, the conquest of Egypt was virtually completed.

FINAL SUBJUGATION OF PERSIA

Campaign in Khuzistan

'Umar (Allāh be pleased with him) had issued strict orders, imposing a ban on further advances. But, the Governor of Bahrain, who occupied the western coast of the Persian Gulf,

was alarmed at the movements of the enemy on the opposite coast. He crossed the Gulf and landed his forces on the opposite coast without the Caliph's permission. He headed towards Istakhr. The Persians' retreat was a display of stratagem, and he soon found himself caught in a trap. His forces were surrounded by the troops of the enemy. The Governor of Bahrain appealed to the Caliph for help. Although the Caliph was indignant at this foolish expedition, yet he sent 'Utba to his rescue. 'Utba marched out at the head of 12,000 troops and rescued the beleaguered army. As a result of this retreat of the Arabs, the enemy was encouraged. Hurmuzan, Governor of Ahwaz, started making raids upon the Arab outposts. 'Utba attacked Ahwaz, the Persian province near Basra, and succeeded in defeating the enemy and forcing out of Ahwaz. After a short time, 'Utba passed away and Mughira was appointed Governor of Basra in his place. Hurmuzan again waged war against the Arabs, but was defeated. The Arab advance in Southern Persia made Yazdejird declare a new war against the Arabs. He sent his emissaries into Persia, thereby attempting to rouse the people to insurrection. The attitude of Hurmuzan was still intolerable.

The Caliph sent forces against him under the command of Nu'mān. A fierce conflict took place at Ram and Hurmuzan was defeated. He took refuge in the castle of Shustar which was besieged for several months. At length, Hurmuzan laid down arms and accepted Islam. Yazdejird mustered 1,50,000 soldiers and placed them under the command of Firozan. The big Persian army reached Hamdan near Kūfa.

The Battle of Nihawand

Egypt had been conquered. Yazdejird appealed to his countrymen saying that they should consider it their duty to devote their entire energy to the cause of victory. The Persians responded spontaneously to the call of their sovereign for the last attempt to regain the Empire. This army consisted of 1,50,000 warriors who were fully equipped with weapons of warfare. The news of the surging storm reached Medina. The Caliph was ready to meet the challenge and stem the swelling tide. He was not afraid of the lukewarm multitude. He raised an army, and placed it under the command of Nu'mān who marched towards Hulwan. The armies of the Muslims and the

was alarmed at the movements of the enemy on the opposite coast. He crossed the Gulf and landed his forces on the opposite coast without the Caliph's permission. He headed towards Istakhr. The Persians' retreat was a display of stratagem, and he soon found himself caught in a trap. His forces were surrounded by the troops of the enemy. The Governor of Bahrain appealed to the Caliph for help. Although the Caliph was indignant at this foolish expedition, yet he sent 'Utba to his rescue. 'Utba marched out at the head of 12,000 troops and rescued the beleaguered army. As a result of this retreat of the Arabs, the enemy was encouraged. Hurmuzan, Governor of Ahwaz, started making raids upon the Arab outposts. 'Utba attacked Ahwaz, the Persian province near Basra, and succeeded in defeating the enemy and forcing out of Ahwaz. After a short time, 'Utba passed away and Mughira was appointed Governor of Basra in his place. Hurmuzan again waged war against the Arabs, but was defeated. The Arab advance in Southern Persia made Yazdejird declare a new war against the Arabs. He sent his emissaries into Persia, thereby attempting to rouse the people to insurrection. The attitude of Hurmuzan was still intolerable.

The Caliph sent forces against him under the command of Nu'mān. A fierce conflict took place at Ram and Hurmuzan was defeated. He took refuge in the castle of Shustar which was besieged for several months. At length, Hurmuzan laid down arms and accepted Islam. Yazdejird mustered 1,50,000 soldiers and placed them under the command of Firozan. The big Persian army reached Hamdan near Kūfa.

The Battle of Nihawand

Egypt had been conquered. Yazdejird appealed to his countrymen saying that they should consider it their duty to devote their entire energy to the cause of victory. The Persians responded spontaneously to the call of their sovereign for the last attempt to regain the Empire. This army consisted of 1,50,000 warriors who were fully equipped with weapons of warfare. The news of the surging storm reached Medina. The Caliph was ready to meet the challenge and stem the swelling tide. He was not afraid of the lukewarm multitude. He raised an army, and placed it under the command of Nu'mān who marched towards Hulwan. The armies of the Muslims and the

Persians stood face to face at Nihawand. In spite of their overwhelming numbers, superior equipment and vast resources, the Persians lacked enthusiasm and determination. The Arabs were strong both in faith and resolve. They were led by heroes and veterans of the previous remarkable victories. The Persians had stationed themselves behind a deep trench and a fence of thorns. Tulaiha, a devout Muslim, suggested a military stratagem of feigning retreat in order to draw the Persians out. Acting upon this proposal, Nu'mān withdrew his forces. The Persians chased them and continued their advance. As they left the protected zone in hot pursuit, a strong column of the Muslim army wheeled round at the rear and cut them off from the main line of their defence. Thus, the enemy was caught in the trap of defeat. A fierce engagement ensued. The Arab forces had flanked their right and left wings. Most of the enemy army perished on the battlefield. Nu'mān was killed, but the Muslims carried the day. Then, the soldiers of Allāh marched on to Ray. In the meantime, Yazdejird had first fled to Isphahan and then taken refuge in Balkh. The Persian army confronted the Arabs at Ray under the command of

Isfandiyar, but it was defeated. Afterwards, the Muslim forces spread over the whole of Persia. Faris, Makran, Khurasan, Sistan, and many other provinces were added to the Muslim territory. The unfortunate mighty king, Yazdejird, was killed during the caliphate of 'Uthmān while he was fleeing to Khurasan.

MARTYRDOM OF 'UMAR (26th Dhillijja, 23 A.H./644 A.D.)

One who is killed in the service of Allāh is a martyr. The martyrs will hold a very prominent and distinguished position in Paradise. Allāh bestows His innumerable blessings and bounties upon them, and they will be the recipients of a handsome reward in the Hereafter. 'Umar (Allāh be pleased with him) laid down his noble life for the sake of Allāh, and so he died a martyr.

There was a Persian slave, named Feroze, in Medina. His patronymic was Lu'lu. One day, he came to 'Umar (Allāh be pleased with him) and complained against his master Mughira b. Sha'ba, who had imposed upon him a tax amounting to two Dirhams. He requested the Caliph to prevail upon his master to reduce the

Persians stood face to face at Nihawand. In spite of their overwhelming numbers, superior equipment and vast resources, the Persians lacked enthusiasm and determination. The Arabs were strong both in faith and resolve. They were led by heroes and veterans of the previous remarkable victories. The Persians had stationed themselves behind a deep trench and a fence of thorns. Tulaiha, a devout Muslim, suggested a military stratagem of feigning retreat in order to draw the Persians out. Acting upon this proposal, Nu'mān withdrew his forces. The Persians chased them and continued their advance. As they left the protected zone in hot pursuit, a strong column of the Muslim army wheeled round at the rear and cut them off from the main line of their defence. Thus, the enemy was caught in the trap of defeat. A fierce engagement ensued. The Arab forces had flanked their right and left wings. Most of the enemy army perished on the battlefield. Nu'mān was killed, but the Muslims carried the day. Then, the soldiers of Allāh marched on to Ray. In the meantime, Yazdejird had first fled to Isphahan and then taken refuge in Balkh. The Persian army confronted the Arabs at Ray under the command of

Isfandyar, but it was defeated. Afterwards, the Muslim forces spread over the whole of Persia. Faris, Makran, Khurasan, Sistan, and many other provinces were added to the Muslim territory. The unfortunate mighty king, Yazdejird, was killed during the caliphate of 'Uthmān while he was fleeing to Khurasan.

MARTYRDOM OF 'UMAR (26th Dhillijja, 23 A.H./644 A.D.)

One who is killed in the service of Allāh is a martyr. The martyrs will hold a very prominent and distinguished position in Paradise. Allāh bestows His innumerable blessings and bounties upon them, and they will be the recipients of a handsome reward in the Hereafter. 'Umar (Allāh be pleased with him) laid down his noble life for the sake of Allāh, and so he died a martyr.

There was a Persian slave, named Feroze, in Medina. His patronymic was Lu'lu. One day, he came to 'Umar (Allāh be pleased with him) and complained against his master Mughira b. Sha'ba, who had imposed upon him a tax amounting to two Dirhams. He requested the Caliph to prevail upon his master to reduce the

amount of the tax. 'Umar (Allāh be pleased with him) enquired of him as to his avocation. The appellant said, "I am a carpenter cum mechanic". 'Umar (Allāh be pleased with him) said, "The amount is not much for a clever artificer like you". This decision did not suit Lu'lu, who left him without further arguments but with a threatening gaze. Next day, early in the morning, he entered the Mosque of the Prophet, armed with a dagger. He stayed aside unnoticed till the rows were formed for the Prayer. Then he managed to take his place in the front row. As the Caliph was about to start the recitation, the miscreant rushed upon him from the back and inflicted six wounds in different parts of the body. The Caliph who was thus seriously wounded, instantly caught hold of 'Abdur Rahmān b. 'Auf, made him take his place and himself fell down exhausted upon the floor. 'Abdur Rahmān conducted the service, while the Caliph lay unconscious. After the Prayers, he was removed to his house. While he lay on his deathbed, the nomination of a successor was his primary concern. But, before this, he sought the permission of 'Ā'isha (Allāh be pleased with her) for his burial by the Prophet's side. Then for the election of his

successor, he selected six prominent men, 'Uthmān, 'Ali, Zubair, Talha, Sa'd and 'Abdur Rahmān. He said, "Whoever is elected from among you by a majority of votes should be made the Caliph. 'Ali ! If the choice falls upon you, you shall not exalt the Bani Hāshim above their fellows. 'Uthmān ! If you are elected, beware that you must not set your kinsmen over the heads of the others." Then, he issued orders for the payment of his debts out of his legacy. So, the debts were paid off from the proceeds of the sale of his house which was purchased by Amir Mu'āwiya. This building was situated between two gates, the Babas-Salam and the Babal-Rahma. Last of all, he was informed that the assailant had committed suicide and that he was a Christian. He thanked Allāh for he had not met with his end at the hands of a Muslim. Moreover, he forgave his murderer. Before passing away, he continually recited verses from the Holy Qur'ān. In the condition of calm resignation, his spirit left the mortal frame on 26th Dhilhijja, 23 A.H. So passed away the conqueror of a vast realm amidst the tears and lamentations of thousands of people. The Caliph, so sublime in his profound simplicity, had left this transitory world and the glorious

period of conquests was over. No more was the man who would render selfless services to the widows and the orphans and share their cares and worries. The hand of death had snatched away a dynamic ruler and wise administrator whose authority was universally acknowledged.

HIS ACHIEVEMENTS AND ADMINISTRATION

The glorious period of the Caliphate of 'Umar (Allāh be pleased with him) lasted for ten years and five months, but every moment of his short rule was crowded with memorable events and achievements. His stable and systematic Government established peace and prosperity in the remotest corners of the conquered territories. He distinguished himself by matchless prudence, rigid discipline and successful conduct. As Head of the State, his unflinching devotion to the performance of his duties was so engrossing that no thought other than that of the welfare of his people ever occupied his mind. He was an extraordinary ruler and laid the firm foundations of a mighty empire.

It is the basic principle of Islamic policy that the affairs of State should be conducted by

consultations. The Prophet of Islam (peace and blessings of Allāh be upon him) decided matters of vital importance by seeking the counsel of his companions. 'Umar (Allāh be pleased with him) also adopted and introduced the same democratic system of Government. During the Caliphate of 'Umar (Allāh be pleased with him), there worked two such councils. One of these was the General Assembly which was convened by making a general announcement and whereby only matters of special national importance were discussed. The other was the Special Council meant for the conduct of daily business. Non-muslims, too, were members of these councils. At times, these councils acted as courts which were competent to try even the Caliph himself. Once in a dispute with Ubayy ibn Ka'b, the Caliph appeared as a defendant, when Zaid ibn Thābit was the Chief Judge (Qaḍi). Zaid stood up as a mark of respect for the great Caliph. 'Umar (Allāh be pleased with him) expressed his displeasure at that moment and said, "This action of yours amounts to partiality. It is against the golden principle of democracy and equality."

During the Caliphate of 'Umar (Allāh be pleased with him) the Government's sympathies

period of conquests was over. No more was the man who would render selfless services to the widows and the orphans and share their cares and worries. The hand of death had snatched away a dynamic ruler and wise administrator whose authority was universally acknowledged.

HIS ACHIEVEMENTS AND ADMINISTRATION

The glorious period of the Caliphate of 'Umar (Allāh be pleased with him) lasted for ten years and five months, but every moment of his short rule was crowded with memorable events and achievements. His stable and systematic Government established peace and prosperity in the remotest corners of the conquered territories. He distinguished himself by matchless prudence, rigid discipline and successful conduct. As Head of the State, his unflinching devotion to the performance of his duties was so engrossing that no thought other than that of the welfare of his people ever occupied his mind. He was an extraordinary ruler and laid the firm foundations of a mighty empire.

It is the basic principle of Islamic policy that the affairs of State should be conducted by

consultations. The Prophet of Islam (peace and blessings of Allāh be upon him) decided matters of vital importance by seeking the counsel of his companions. 'Umar (Allāh be pleased with him) also adopted and introduced the same democratic system of Government. During the Caliphate of 'Umar (Allāh be pleased with him), there worked two such councils. One of these was the General Assembly which was convened by making a general announcement and whereby only matters of special national importance were discussed. The other was the Special Council meant for the conduct of daily business. Non-muslims, too, were members of these councils. At times, these councils acted as courts which were competent to try even the Caliph himself. Once in a dispute with Ubayy ibn Ka'b, the Caliph appeared as a defendant, when Zaid ibn Thābit was the Chief Judge (Qādi). Zaid stood up as a mark of respect for the great Caliph. 'Umar (Allāh be pleased with him) expressed his displeasure at that moment and said, "This action of yours amounts to partiality. It is against the golden principle of democracy and equality."

During the Caliphate of 'Umar (Allāh be pleased with him) the Government's sympathies

were not confined to the Muslims alone. The Caliph showed kindness and charity to the non-muslims as well. Once the Caliph saw an aged Christian who was begging. He exempted him from Jizya and granted him a subsistence allowance from the Public Treasury. Those who paid Jizya were called Dhimmis (protected non-muslim subjects). They enjoyed perfect freedom of religion. During his blessed reign, old-age pensions were granted to all the elderly people, including non-muslims.

Women in Arabia were subjected to harsh treatment before the advent of Islam. They were totally neglected in all walks of life. During the reign of 'Umar (Allāh be pleased with him), the women-folk observed strict *purdah* (veil), but they worked side by side with men. The women performed relief duties in wars. The supervision of one of the markets was in the hands of a lady. During the Caliphate of 'Umar (Allāh be pleased with him), education was made compulsory in Arabia both for the boys and the girls according to the saying of Prophet Muḥammad (peace and blessings of Allāh be upon him).

The credit for the abolition of slavery, too, goes to the great Caliph. He issued definite orders

that no Arab should be made a slave. He allowed a large measure of freedom even to the prisoners of war. They were set at liberty and repatriated to their homelands.

Islam laid great emphasis on the equality of men. During the blessed Caliphate of 'Umar (Allāh be pleased with him), all distinctions of heredity were swept away. He established a society which was based on these verses of the Holy Qur'ān :

“The most honourable among you is the one who is most God-fearing.”

Once the Governor of Egypt had a pulpit set up in the Mosque. The Caliph disallowed it, because it was not Islamic that one individual (man) should sit above the rest of his companions. One day, Abū Shahma was found guilty of drinking. He was awarded the usual legal punishment of eighty stripes.

The Caliph 'Umar (Allāh be pleased with him) built rest houses for the people. He constructed a number of roads and bridges. He built mosques where the Muslims could offer worship to the Almighty Lord. He set up various departments for managing the affairs of the Islamic State. He constructed buildings for

were not confined to the Muslims alone. The Caliph showed kindness and charity to the non-muslims as well. Once the Caliph saw an aged Christian who was begging. He exempted him from Jizya and granted him a subsistence allowance from the Public Treasury. Those who paid Jizya were called *Dhimmis* (protected non-muslim subjects). They enjoyed perfect freedom of religion. During his blessed reign, old-age pensions were granted to all the elderly people, including non-muslims.

Women in Arabia were subjected to harsh treatment before the advent of Islam. They were totally neglected in all walks of life. During the reign of 'Umar (Allāh be pleased with him), the women-folk observed strict *purdah* (veil), but they worked side by side with men. The women performed relief duties in wars. The supervision of one of the markets was in the hands of a lady. During the Caliphate of 'Umar (Allāh be pleased with him), education was made compulsory in Arabia both for the boys and the girls according to the saying of Prophet Muḥammad (peace and blessings of Allāh be upon him).

The credit for the abolition of slavery, too, goes to the great Caliph. He issued definite orders

that no Arab should be made a slave. He allowed a large measure of freedom even to the prisoners of war. They were set at liberty and repatriated to their homelands.

Islam laid great emphasis on the equality of men. During the blessed Caliphate of 'Umar (Allāh be pleased with him), all distinctions of heredity were swept away. He established a society which was based on these verses of the Holy Qur'ān :

“The most honourable among you is the one who is most God-fearing.”

Once the Governor of Egypt had a pulpit set up in the Mosque. The Caliph disallowed it, because it was not Islamic that one individual (man) should sit above the rest of his companions. One day, Abū Shahma was found guilty of drinking. He was awarded the usual legal punishment of eighty stripes.

The Caliph 'Umar (Allāh be pleased with him) built rest houses for the people. He constructed a number of roads and bridges. He built mosques where the Muslims could offer worship to the Almighty Lord. He set up various departments for managing the affairs of the Islamic State. He constructed buildings for

housing those departments. He made strenuous efforts to promote agriculture. For this purpose, he had irrigation canals dug out. He was the founder of famous cities like Kūfa and Baṣra. He established the Police Department. During his auspicious reign, the police punished the tyrants. The police force did not oppress the destitute. The primary duty of the police was to maintain law and order in the realm. The police officials inspected the weights and measures in vogue in the country. It was 'Umar (Allāh be pleased with him) who for the first time built jails for imprisoning criminals.

With a view to spreading the teachings of the Holy Qur'ān, 'Umar (Allāh be pleased with him) appointed qualified teachers who were paid out of the State Treasury. He made it compulsory for all the Bedouin tribes to acquire the knowledge of the Holy Qur'ān. Abū Ayyūb, Abū Darda and 'Ubaida were deputed to Syria for the organisation and dissemination of Islamic learning. They popularized the Qur'ānic instructions in the conquered territories. The soldiers were directed to learn the Holy Qur'ān in their leisure hours. As a result of this, every division of the army had a number of soldiers who knew the Holy Qur'ān by heart.

During the reign of 'Umar (Allāh be pleased with him), the country was divided into provinces. Census was taken and military cantonments were set up. He enlarged the space round the Ka'ba for the circumambulation of the Muslim pilgrims to the Sanctuary. During the Caliphate of 'Umar (Allāh be pleased with him), all the reforms introduced and the institutions established by him had their roots in the basic injunctions of Islam, embracing the teachings of the Holy Qur'ān and the Traditions of the Prophet (peace and blessings of Allāh be upon him). These reforms and institutions became the ideals of Islamic State and Society in the years to come.

Register of Pensions

The first institution established by 'Umar (Allāh be pleased with him) was the *Diwan*; or the Register of Pensions. This Department provided pensions to all deserving men, women and children. They were listed under different categories, each having a fixed annual stipend, as summarized below :

1. The wives of the Prophet
(peace and blessings of Allāh
be upon him). 12,000 Dirhams

housing those departments. He made strenuous efforts to promote agriculture. For this purpose, he had irrigation canals dug out. He was the founder of famous cities like Kūfa and Baṣra. He established the Police Department. During his auspicious reign, the police punished the tyrants. The police force did not oppress the destitute. The primary duty of the police was to maintain law and order in the realm. The police officials inspected the weights and measures in vogue in the country. It was 'Umar (Allāh be pleased with him) who for the first time built jails for imprisoning criminals.

With a view to spreading the teachings of the Holy Qur'ān, 'Umar (Allāh be pleased with him) appointed qualified teachers who were paid out of the State Treasury. He made it compulsory for all the Bedouin tribes to acquire the knowledge of the Holy Qur'ān. Abū Ayyūb, Abū Darda and 'Ubaida were deputed to Syria for the organisation and dissemination of Islamic learning. They popularized the Qur'ānic instructions in the conquered territories. The soldiers were directed to learn the Holy Qur'ān in their leisure hours. As a result of this, every division of the army had a number of soldiers who knew the Holy Qur'ān by heart.

During the reign of 'Umar (Allāh be pleased with him), the country was divided into provinces. Census was taken and military cantonments were set up. He enlarged the space round the Ka'ba for the circumambulation of the Muslim pilgrims to the Sanctuary. During the Caliphate of 'Umar (Allāh be pleased with him), all the reforms introduced and the institutions established by him had their roots in the basic injunctions of Islam, embracing the teachings of the Holy Qur'ān and the Traditions of the Prophet (peace and blessings of Allāh be upon him). These reforms and institutions became the ideals of Islamic State and Society in the years to come.

Register of Pensions

The first institution established by 'Umar (Allāh be pleased with him) was the *Diwan*; or the Register of Pensions. This Department provided pensions to all deserving men, women and children. They were listed under different categories, each having a fixed annual stipend, as summarized below :

1. The wives of the Prophet
(peace and blessings of Allāh
be upon him). 12,000 Dirhams

2. The participants in the Battle of Badr 5,000 Dirhams
3. The warriors of the Battle of Uhud 3000 Dirhams
4. Those converted to Islam during the conquest of Mecca 2000-3000 Dirhams
5. The Yemeni Tribe 400 Dirhams
6. Distinguished warriors 1000-1500 Dirhams
7. The soldiers who took an active part in the Battles of Qādisiya and Yermuk 300-600 Dirhams
8. The widows and orphans of the Muslim warriors 100-300 Dirhams
9. The slaves of the Muslim warriors 60 Dirhams
10. New-born babies 10-60 Dirhams

The institution of the Register of Pensions had a positive bearing on the unity and stability of the Islamic State. It fastened the loyalties and allegiance of the Arabs to the State and prevented their mutual disputes and jealousies over the distribution of the spoils of war and of the revenues of the conquered provinces.

Cadastral Survey of Iraq

In order to assess the land-tax, or *Kharāj*, in the newly subdued provinces of Iraq, 'Umar (Allāh be pleased with him) ordered the land's cadastral survey. The land found to be fit for cultivation was measured and the fertility of its soil was determined. The amount of the land-tax was assessed accordingly.

Hijra Era

He instituted the Islamic Calendar from the year of the migration of the Prophet (peace and blessings of Allāh be upon him) to Medina from Mecca. Hence, it came to be known as the Hijra Era. It was the lunar Calendar beginning from the first of Muharram.

Appointment of Governors

He was very careful in respect of the selection of Governors. His choice of Governor was determined not by family relations or the social status of the candidate, but what was taken into consideration by him was merit, ability, piety and devotion to the welfare of the Muslims. He kept a strict control over his officers and examined their manner of discharge of the entrusted duties and watched their

standard of living during their tenure of office. The defaulters were severely taken to task. He sent intelligent agents to every nook and corner of the city, and they would submit reports to him regarding the conduct of his officers.

THE CHARACTER OF 'UMAR

(Allāh be pleased with him)

'Umar (Allāh be pleased with him) was one of the prominent personalities of Mecca at the time of the rise of Islam. When yet a young man of about twenty-five years, he greatly impressed his compatriots by his rare qualities, those of an orator, a diplomat and a daring soldier. After he embraced Islam, he became one of the closest and most reliable companions of the Prophet (peace and blessings of Allāh be upon him). He took an active part in all the battles fought in the Prophet's time and participated in all important affairs of the state. His counsels were weighty, his manners were vigorous, and his words were conclusive. Islam made a great man of him, turning him into a great ruler and a great conqueror. The responsibilities and obligations of the high office of

Caliph mellowed his explosive temperament, for he had a strong sense of accountability before Allāh for the administration of the Islamic State. Although 'Umar (Allāh be pleased with him) was the greatest sovereign of his time, yet he continued to be simple both in dress and food. He retained throughout his life the same unassuming simplicity that endeared him to his people. He was more powerful than the mighty Emperors of Persia and Byzantine, but no doorkeepers and bodyguards kept him aloof from the common man. It happened so often that a foreign visitor or an unacquainted host would enquire of the people as to where the Caliph was. To his utter surprise, he would be told that the Caliph stood there before him. He took his sleep on a bed of palm-leaves. He possessed but one pair of clothes and a mantle patched in various places. Hurmuzan, a Persian Chief, when brought captive was wonderstruck to see the great Caliph squatting on the bare ground in the Mosque. On the occasion of the signing of the treaty of Jerusalem, he was clad in his usual coarse and patched up clothes.

When Arabia was stricken by a terrible famine, he took an oath that he would taste neither meat, nor butter, nor even milk until the

people had enough food. One night, when he was on his usual rounds in Serar, one of the suburbs of Medina, he noticed an old woman who was busy cooking something and a few children were crying continuously in a pathetic strain. Deeply touched by the pitiable condition of the youngsters, 'Umar (Allāh be pleased with him) stepped onward to inquire as to why the children were wailing and crying. The woman burst into a rage and told him that she had nothing in the house to cook. The utensil she had placed on the hearth contained only water. It was a simple pretence to console the children and to lull them to sleep, but the pangs of hunger had deprived them of sleep. When 'Umar (Allāh be pleased with him) saw the family in distress, tears welled up in his eyes. He hastened back to Medina. He opened the *Bait-ul-Mal* and carried flour, ghee, dates and other necessities back himself. His slave, who was insistent on carrying the load, was told by the righteous Caliph that, he who was responsible for the welfare of his people, would not allow any other person to share his burden. He remarked, "In this life, you may carry my burden for me, but who is going to carry my burden on the Day of Judgement?" Thus

loaded with the essential commodities, he made his way to the old woman's dwelling. The children were still crying for food. The Caliph gave the provisions to the woman and kept the children busy playing. When every one of them was fully fed, he took leave of the woman. This was something unexpected. Flushed with joy, she blessed the Caliph for his generous kindness, and with tears of gratitude in her eyes she remarked, "You are fit to be the Commander of the Faithful, instead of 'Umar"

On State journeys, he was attended only by a solitary slave with whom he would alternately exchange the seat on the camel-back. On the appointment of a provincial Governor, he would instruct him thus, "You must neither ride on a fine horse nor eat white bread. Do not wear fine clothes. I have not appointed you over the people of the Prophet Muḥammad (peace and blessings of Allāh be upon him) that you should drag them by their hair and beat them". He was strictly impartial. He did not believe in allowing concessions to any one in the matter of justice. In case he heard that injustice was done to somebody by some official of the State, he would punish the wrong-doer

without taking into consideration his high status.

He worshipped Allāh with sincere and profound devotion. During the day-time, he looked to the affairs of Caliphate and spent the night in prayer and supplication to Allāh. He was never afraid of anybody save Allāh. He did all his work with his own hands. He was not at all proud, and looked down upon the self-conceited persons. The most glorious conquests achieved by him did not produce in him even the faintest air of pride. He walked about with meekness as the humblest creature of the Lord. He was the most incorruptible man that ever lived in the real sense of the word. Once he stood in need of honey as a remedy for some ailment he suffered from, but he declined to have it from the *Bait-ul-Mal* without the permission of the council. In short, he was a mirror reflecting the various good qualities of his illustrious Master, the Prophet (peace and blessings of Allāh be upon him).

HIS WIVES AND DESCENDANTS

‘Umar (Allāh be pleased with him) entered into matrimonial alliance with six women of

whom Zainab and Umm Kulthūm won remarkable positions. Zainab was the sister of ‘Uthmān b. Maz‘un, who was one of the illustrious Companions of the Prophet (peace and blessings of Allāh be upon him). He was the true devotee of his Master. He was deeply shocked at the demise of the Prophet (peace and blessings of Allāh be upon him). He kissed the august face of the Master again and again and wept bitterly in a childlike manner. At length, he passed away due to the unbearable pangs of separation. Umm Kulthūm belonged to the noble family of the Prophet (peace and blessings of Allāh be upon him). Some of the distinguished descendants of ‘Umar (Allāh be pleased with him) are mentioned below :

Hafsa

She was the most eminent daughter of ‘Umar (Allāh be pleased with him). The Prophet (peace and blessings of Allāh be upon him) conferred honour on ‘Umar (Allāh be pleased with him) by entering into matrimonial alliance with his daughter Hafsa.

‘Abdullāh b. ‘Umar

He was a renowned Scholar of Islamic Jurisprudence and the Apostolic Traditions. In

the books of the Prophet's Traditions compiled by Imams Bukhāri and Muslim, several Traditions were quoted on his authority. He entered the fold of Islam when his father 'Umar (Allāh be pleased with him) embraced the Faith. He participated in the holy battles fought for the cause of Islam and made his mark. He was pious and noble. He was held in high esteem by his contemporaries. When a dispute arose between 'Ali and Amir Mu'āwiya on the question of Caliphate, he was asked to act as one of the arbitrators. When both the parties arrived at no peaceful settlement, he was requested to shoulder the responsibilities of the Caliphate. But, he did not accept the offer.

Salam b. 'Abdullāh

He was the son of 'Abdullah and grandson of 'Umar (Allāh be pleased with him). He offered supererogatory prayers during the night all through his life. He was a well-known Qaḍi. He was authorized to issue judicial verdicts on matters of vital importance.

'Ubaidullāh

He was a courageous personality. He was a reputed poet and well-known wrestler.

'Asim

'Asim was a young man, with a well-built stature. 'Umar b. 'Abdul 'Aziz (Allāh be pleased with him) was the son of his daughter.

HIS ACHIEVEMENTS IN RELIGIOUS MATTERS

1. He suggested punishment for the writing of satire.
2. He established the principle of analogy.
3. He insisted on Abū Bakr's compiling of the Holy Qur'ān and assisted him in connection with the accomplishment of the task.
4. He introduced the regular system of offering *Tarawih* prayers in congregation during the month of Ramaḍān.
5. 'Prayer is better than slumber' formed the expression that was added to the morning Call to Prayer by 'Umar (Allāh be pleased with him).
6. He enforced various laws regarding Waqaf (public trusts).

the books of the Prophet's Traditions compiled by Imams Bukhārī and Muslim, several Traditions were quoted on his authority. He entered the fold of Islam when his father 'Umar (Allāh be pleased with him) embraced the Faith. He participated in the holy battles fought for the cause of Islam and made his mark. He was pious and noble. He was held in high esteem by his contemporaries. When a dispute arose between 'Ali and Amir Mu'āwīya on the question of Caliphate, he was asked to act as one of the arbitrators. When both the parties arrived at no peaceful settlement, he was requested to shoulder the responsibilities of the Caliphate. But, he did not accept the offer.

Salam b. 'Abdullāh

He was the son of 'Abdullah and grandson of 'Umar (Allāh be pleased with him). He offered supererogatory prayers during the night all through his life. He was a well-known Qaḍī. He was authorized to issue judicial verdicts on matters of vital importance.

'Ubaidullāh

He was a courageous personality. He was a reputed poet and well-known wrestler.

'Asim

'Asim was a young man, with a well-built stature. 'Umar b. 'Abdul 'Aziz (Allāh be pleased with him) was the son of his daughter.

HIS ACHIEVEMENTS IN RELIGIOUS MATTERS

1. He suggested punishment for the writing of satire.
2. He established the principle of analogy.
3. He insisted on Abū Bakr's compiling of the Holy Qur'ān and assisted him in connection with the accomplishment of the task.
4. He introduced the regular system of offering *Tarawih* prayers in congregation during the month of Ramaḍān.
5. 'Prayer is better than slumber' formed the expression that was added to the morning Call to Prayer by 'Umar (Allāh be pleased with him).
6. He enforced various laws regarding Waqaf (public trusts).

7. He fixed salaries for the Imāms (functionaries who led the congregational Prayers) and the Mu'adhdhins (the announcers of Prayers).
8. He enforced strict laws to punish those who drank and gambled.
9. He enforced hard and fast rules for the dissolution of a marriage.
10. He brought about perfect concord among the Muslims in respect of four *Takbirs* in the funeral Prayers.

SOME OF THE MAXIMS OF 'UMAR (Allāh be pleased with him)

'Umar (Allāh be pleased with him) was not only a mighty conqueror and a great administrator, but also a renowned scholar of Islamic jurisprudence. His verdicts and maxims undeniably contain the eternal truth. We should try to follow them strictly in all walks of life :

1. Whosoever conceals his secrets makes himself secure. Whosoever confides his secrets agrees to his own debasement.
2. Blessings to him who brings my shortcomings to my notice.

3. Whosoever retreats can never advance.
4. Abstain from developing friendship with a fool. He will do you harm even while intending to be useful.
5. Whosoever eats whatever he likes is extravagant.
6. A man who lacks in generosity is without faith.
7. It is the excess of riches that makes a man haughty, corrupts his heart and multiplies his sins.
8. Penitence means non-repetition of sinful deeds.
9. The sweetness of life lies in dispensing with formalities.
10. One day a person came to 'Umar (Allāh be pleased with him). He listened to his exaggerated praise in respect of him ('Umar). He remarked, "O enemy ! Are you intent upon killing my inward heart (inner-self) ?"
11. Whosoever is not serviceable to his fellowmen is to be counted among the dead.
12. Do not be taken in by the fame of a man.

13. Always take into consideration the wisdom and truthfulness of a man instead of his outward piety. By wisdom one attains to the top of affairs.
14. Whosoever listens to a slander is himself a slanderer.
15. A man who boasts of his capabilities is stupid. Whosoever claims himself to be a scholar is ignorant.
16. Your pride in the transitory possessions of this fleeting existence is born of ignorance.
17. Four kinds of persons will breathe the odour of Paradise :
 - (i) A poor man who has many dependants and the care of a large family but is patient.
 - (ii) A wife whose husband is pleased with her.
 - (iii) A person who feels penitence for his sins.
 - (iv) A person who serves his parents wholeheartedly.
18. The chief of virtues is to curb one's passions.

19. Beware of the persons whom you hate.
20. Bravery is a resplendent honour and cowardice is a visible degradation.
21. It is easier to abstain from committing sins than facing the agony of feeling penitence.
22. Whosoever is unaware of wicked things will indulge in misdeeds.
23. Three actions give birth to the sentiment of deep love :
 - (i) To take the initiative in paying compliments to others.
 - (ii) To vacate a seat for the visitor.
 - (iii) To speak politely.

13. Always take into consideration the wisdom and truthfulness of a man instead of his outward piety. By wisdom one attains to the top of affairs.
14. Whosoever listens to a slander is himself a slanderer.
15. A man who boasts of his capabilities is stupid. Whosoever claims himself to be a scholar is ignorant.
16. Your pride in the transitory possessions of this fleeting existence is born of ignorance.
17. Four kinds of persons will breathe the odour of Paradise :
 - (i) A poor man who has many dependants and the care of a large family but is patient.
 - (ii) A wife whose husband is pleased with her.
 - (iii) A person who feels penitence for his sins.
 - (iv) A person who serves his parents wholeheartedly.
18. The chief of virtues is to curb one's passions.

19. Beware of the persons whom you hate.
20. Bravery is a resplendent honour and cowardice is a visible degradation.
21. It is easier to abstain from committing sins than facing the agony of feeling penitence.
22. Whosoever is unaware of wicked things will indulge in misdeeds.
23. Three actions give birth to the sentiment of deep love :
 - (i) To take the initiative in paying compliments to others.
 - (ii) To vacate a seat for the visitor.
 - (iii) To speak politely.

**Some Traditions of the Holy Prophet (peace
be upon him) regarding 'Umar (may Allāh
be pleased with him)**

1. 'Uqbah bin 'Āmir reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said, "Had there been any prophet after me, he would have been 'Umar bin al-Khaṭṭāb". (*Tirmidhi*)

2. Abū Hurairah reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said, "Before you there were inspired men in the nation. If there is any such in my ummah it is 'Umar". (*Agreed upon*)

3. Ibn 'Umar narrated that I heard the Holy Prophet (peace and blessings of Allāh be upon him) saying, "While I was sleeping, a cup of milk was brought to me. I drank it to my heart's content. Therafter I gave my excess (milk) to 'Umar." They asked: "How do you interpret this (dream) O Apostle of Allāh"? He replied, "It (milk) is knowledge". (*Agreed upon*)

4. Ibn 'Abbās reported from the Messenger of Allāh (peace and blessings of Allāh be upon

him) who said, "O God! Honour Islām with 'Umar bin Hishām or 'Umar bin al-Khaṭṭāb." 'Umar rose up at dawn and proceeded towards the Holy Prophet (peace and blessings of Allāh be upon him) and embraced Islām. Thereafter he prayed openly in the mosque". (*Aḥmad*)

5. Ibn 'Umar reported that the Holy Prophet (peace and blessings of Allāh be upon him) said, "Allāh placed truth on the tongue of 'Umar and his heart". (*Tirmidhi*)

6. Abū Sa'id reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said, "That man has got the highest rank in Paradise among my followers". Abū Sa'id said, "By God, we do not find that man except 'Umar," And he went on his way. (*Ibn Mājah*)

7. Jābir reported that the Apostle of Allāh said, "I entered Paradise and saw the mother of Anas bin Mālik, the wife of Abū Talḥah. Then I heard the sound of foot-steps and questioned, 'Who is he?' I was informed that he was Bilāl. I saw a palace with a young maiden near it. I asked, "Whose (palace) is this?" They replied, "Umar's". I longed to enter it and have a look into it but I remembered your anger. 'Umar said, "By my father and mother, O Apostle of Allāh! Can I be angry with you"? (*Agreed upon*)

**Some Traditions of the Holy Prophet (peace
be upon him) regarding 'Umar (may Allāh
be pleased with him)**

1. 'Uqbah bin "Āmir reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said, "Had there been any prophet after me, he would have been 'Umar bin al-Khaṭṭāb". (*Tirmidhi*)
2. Abū Hurairah reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said, "Before you there were inspired men in the nation. If there is any such in my ummah it is 'Umar". (*Agreed upon*)
3. Ibn 'Umar narrated that I heard the Holy Prophet (peace and blessings of Allāh be upon him) saying, "While I was sleeping, a cup of milk was brought to me. I drank it to my heart's content. Therafter I gave my excess (milk) to 'Umar." They asked: "How do you interpret this (dream) O Apostle of Allāh"? He replied, "It (milk) is knowledge". (*Agreed upon*)
4. Ibn 'Abbās reported from the Messenger of Allāh (peace and blessings of Allāh be upon

- him) who said, "O God! Honour Islām with 'Umar bin Hishām or 'Umar bin al-Khaṭṭāb." 'Umar rose up at dawn and proceeded towards the Holy Prophet (peace and blessings of Allāh be upon him) and embraced Islām. Thereafter he prayed openly in the mosque". (*Aḥmad*)
5. Ibn 'Umar reported that the Holy Prophet (peace and blessings of Allāh be upon him) said, "Allāh placed truth on the tongue of 'Umar and his heart". (*Tirmidhi*)
 6. Abū Sa'id reported that the Messenger of Allāh (peace and blessings of Allāh be upon him) said, "That man has got the highest rank in Paradise among my followers". Abū Sa'id said, "By God, we do not find that man except 'Umar," And he went on his way. (*Ibn Mājah*)
 7. Jābir reported that the Apostle of Allāh said, "I entered Paradise and saw the mother of Anas bin Mālik, the wife of Abū Talḥah. Then I heard the sound of foot-steps and questioned, 'Who is he?' I was informed that he was Bilāl. I saw a palace with a young maiden near it. I asked, "Whose (palace) is this?" They replied, "Umar's". I longed to enter it and have a look into it but I remembered your anger. 'Umar said, "By my father and mother, O Apostle of Allāh! Can I be angry with you"? (*Agreed upon*)

8. Jābir reported on the authority of Abū Bakr that the Messenger of Allāh (peace and blessings of Allāh be upon him) said, "The Sun has not risen over a man better than 'Umar"

(*Tirmidhi*)

9. Ibn Mas'ūd reported from the Holy Prophet (peace and blessings of Allāh be upon him) who said, "Follow the two after me out of my Companions—Abū Bakr and 'Umar; and follow the guidance of 'Ammar; and hold fast to the Covenant of the son of Ummi 'Abd"

(*Tirmidhi*)

10. 'Ali reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said, "If you make Abū Bakr a ruler, you will find him trust-worthy, renouncing the world and desirous of the next world and if you make 'Umar a ruler, you will find him strong, trust-worthy, not fearing the slander of a slanderer, and if you make 'Ali a ruler, and I do not consider that you would do it, you will find him a guide, one guided and taking you to the Right Path."

(*Aḥmad*)

Index

- Abbasid, 40
 Abdullāh b. 'Umar, 81, 82
 'Abdur Rahmān b. 'Auf, 23, 56, 66, 67
 Abū Ayyub, 72
 Abū Bakr, 11, 15, 17, 20, 21, 22, 23, 24, 25, 41, 83, 90
 Abū Darda, 72
 Abū Ḥafṣ, 1
 Abū Hurairah, 88
 Abū Jahl, 7
 Abū Sa'id, 89
 Abū Salama, 10
 Abū Shahma, 71
 Abū Sufyān, 15
 Abū Ṭalḥah, 89
 Alū 'Ubaida, 26, 27, 28, 29, 30, 43, 45, 46, 48, 52, 55, 56, 72
 Abū 'Ubaida b. Jarrah, 23
 Ahmad, 89, 90
 Ahwaz, 62
 'Ā'isha, 66
 Ajnadain, 41
 Alexandria, 59, 60, 61
 'Ali, 67, 82, 90
 Amir Mu'āwiya, 67, 82
 'Ammār Yasir, 10, 90
 'Amr ibn al-'Āṣ, 46, 56, 57, 58, 59, 60, 61
 Anas b. Mālik, 89
 Anbar, 32
 Ansār, 21
 Antioch, 41, 44, 45, 51
 Arabia, 1, 31, 70, 77
 Arabs, 1, 2, 24, 25, 29, 30, 31, 32, 33, 34, 35, 36, 40, 41, 44, 45, 46, 47, 48, 51, 52, 55, 58, 59, 60, 61, 62, 64, 74
 Armenia, 45
 Arqam, 7
 Artabun, 49
 A'si b. Hishām, 14
 'Asim, 83

8. Jābir reported on the authority of Abū Bakr that the Messenger of Allāh (peace and blessings of Allāh be upon him) said, "The Sun has not risen over a man better than 'Umar"

(*Tirmidhi*)

9. Ibn Mas'ūd reported from the Holy Prophet (peace and blessings of Allāh be upon him) who said, "Follow the two after me out of my Companions—Abū Bakr and 'Umar; and follow the guidance of 'Ammar; and hold fast to the Covenant of the son of Ummi 'Abd"

(*Tirmidhi*)

10. 'Ali reported that the Apostle of Allāh (peace and blessings of Allāh be upon him) said, "If you make Abū Bakr a ruler, you will find him trust-worthy, renouncing the world and desirous of the next world and if you make 'Umar a ruler, you will find him strong, trust-worthy, not fearing the slander of a slanderer, and if you make 'Ali a ruler, and I do not consider that you would do it, you will find him a guide, one guided and taking you to the Right Path."

(*Aḥmad*)

Index

- Abbasid, 40
 Abdullāh b. 'Umar, 81, 82
 'Abdur Rahmān b. 'Auf, 23, 56, 66, 67
 Abū Ayyub, 72
 Abū Bakr, 11, 15, 17, 20, 21, 22, 23, 24, 25, 41, 83, 90
 Abū Darda, 72
 Abū Ḥafṣ, 1
 Abū Hurairah, 88
 Abū Jahl, 7
 Abū Sa'id, 89
 Abū Salama, 10
 Abū Shahma, 71
 Abū Sufyān, 15
 Abū Ṭalḥah, 89
 Alū 'Ubaida, 26, 27, 28, 29, 30, 43, 45, 46, 48, 52, 55, 56, 72
 Abū 'Ubaida b. Jarrah, 23
 Ahmad, 89, 90
 Ahwaz, 62
 'Ā'isha, 66
 Ajnadain, 41
 Alexandria, 59, 60, 61
 'Ali, 67, 82, 90
 Amir Mu'āwiya, 67, 82
 'Ammār Yasir, 10, 90
 'Amr ibn al-'Āṣ, 46, 56, 57, 58, 59, 60, 61
 Anas b. Mālik, 89
 Anbar, 32
 Ansār, 21
 Antioch, 41, 44, 45, 51
 Arabia, 1, 31, 70, 77
 Arabs, 1, 2, 24, 25, 29, 30, 31, 32, 33, 34, 35, 36, 40, 41, 44, 45, 46, 47, 48, 51, 52, 55, 58, 59, 60, 61, 62, 64, 74
 Armenia, 45
 Arqam, 7
 Artabun, 49
 A'si b. Hishām, 14
 'Asim, 83

- Bab al-Rahma, 67
 Bab as-Salam, 67
 Babylon, 25, 37, 58
 Badr, 13, 14, 74
 Bahman, 29
 Bahrain, 61, 62
 Bahrasher, 37
 Baisan, 43
 Bait-ul-Mal, 40, 54, 78, 80
 Balkh, 64
 Banū 'Adi, 1, 3, 14
 Banū Hāshim, 67
 Banū Makhzum, 1
 Bashir b. Sa'd, 22
 Basra, 39, 62, 72
 Bilāl, 10, 12, 89
 Bukhārī, Imām, 82
 Buqa, 49
 Buran Dukht, 28
 Buwaib, 31, 32
 Byzantine, 49, 59, 77
 Chaldera, 24
 Christian, 32, 43, 44, 48, 67
 Constans II, 61
 Constantinople, 45, 49, 57
 Cyrus (Maquqas), 58, 61
 Damascus, 41, 42, 44, 46, 55
 Dhimmis, 40
 Ditch (Battle of), 15
 Egypt, 57, 58, 61, 71
 Emesa, 41, 44
 Euphrates, 25, 28, 29, 33
 Farawanded, 29
 Faris, 65
 Farrukh Zad, 28, 29
 Fāṭima, 4, 5
 Feroze, 65
 Fihl, 43, 44
 Firozan, 63
 Fustat, 59
 Greek, 51, 52
 Habab b. 'Alqama, 36
 Ḥafṣa, 81
 Hakam, 30
 Halab (Aleppo), 48, 51
 Hamdan, 63
 Hamza, 7
 Hantama, 1
 Harith b. Hishām, 56
 Harmuz, 25
 Hawazin, 18
 Heraclius, 41, 44, 45, 49, 61
 Ḥimṣ, 44, 46, 55

- Hira, 24, 25, 27, 28, 32
 Hubal, 15
 Hudaibiya, 17
 Hulwan, 38, 39, 63
 Hunain, 18
 Hurmuzan, 62, 63, 77
 Ibn 'Abbās, 88
 Ibn Mājah, 89
 Ibn Mas'ūd, 90
 Ibn 'Umar, 88
 Iraq, 26, 28, 32, 39, 40, 41, 75
 Isfandiyar, 65
 Islām, 3, 4, 5, 6, 7, 8, 9, 10, 12, 13, 14, 17, 20, 29, 32, 33, 43, 49, 52, 53, 57, 70, 71, 74, 76, 82, 89
 Isphahan, 64
 Istakhr, 62
 Jaban, 28
 Jabir, 89, 90
 Jalula, 39
 Jarir, 31
 Jasr, 27
 Jausan, 28
 Jazira, 39, 45, 51, 52
 Jerusalem, 49, 50, 51, 77
 Jesus Christ, 49
 Jews, 17
 Jihād, 25
 Jizya, 46, 48, 49, 59, 61, 70
 Jordan, 43
 Ka'ba, 8, 9, 16, 73
 Kashar, 28
 Kawab, 29
 Khabbab, 5, 7
 Khaibar (Battle of), 17, 18
 Khalid b. Walid, 24, 41, 42, 43, 44, 45, 48, 52, 53
 Kharāj, 75
 Khaṭṭāb, 1, 2, 3
 Khosroes, 37
 Khurasan, 28, 65
 Khuzistan, 61
 Kufa, 39, 63, 72
 Lu'lu', 65, 66
 Mada'in, 31, 37, 38, 40
 Mahja, 13
 Mahran, 31, 32
 Makran, 65
 Mālik b. Nuwaria, 52
 Mardan Shah, 28, 29
 Marwa, 29

- Mecca, 1, 3, 7, 11, 13, 16, 18, 74, 75
 Meccans, 3, 14
 Medina, 10, 11, 12, 13, 15, 19, 25, 33, 38, 47, 50, 54, 55, 57, 63, 65, 75, 78
 Mesopotamia, 39
 Miqdād b. Umar, 58
 Mosul, 39
 Mu'ādh b. Jabal, 44, 56
 Mughira b. Sha'ba, 62, 65
 Muḥammad (The Holy Prophet), 1, 4, 5, 7, 8, 10, 11, 12, 14, 15, 16, 17, 18, 19, 20, 21, 22, 26, 27, 55, 56, 66, 69, 70, 73, 75, 76, 79, 80, 81, 82, 88, 89, 90
 Munafira, 3
 Muthanna Shaibani, 24, 25, 27, 28, 30, 31
 Na'im ibn 'Abdullāh, 4
 Namaraq, 28
 Narsi, 28
 Nihawand, 63, 64
 Nile, 58, 60
 Nu'mān, 63, 64
 Omayyad, 40
 Palestine, 41, 51, 57
 Persia, 24, 26, 31, 33, 37, 50, 62, 65, 77
 Persian, 2, 24, 25, 26, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 53, 61, 62, 63, 64, 65, 77
 Pharaoh, 58
 Qadisiya, 32, 33, 36, 37, 74
 Qaqa, 35, 38, 39
 Qinnisrin, 48, 51
 Quraish, 1, 2, 3, 4, 13, 14, 15, 16
 Qur'ān, 5, 20, 50, 59, 67, 72, 73, 83
 Ram, 63
 Ramaḍān, 83
 Ray, 39, 64
 Roman, 2, 19, 39, 42, 43, 44, 45, 46, 47, 48, 54, 57, 58, 59, 60
 Rome, 45
 Rowda, 59
 Ru'ban, 49
 Rustam, 28, 29, 33, 34, 36

- Sa'd b. Abi Waqqāṣ, 33, 34, 35, 37, 38
 Safā', 7
 Sa'id b. Zaid, 4
 Salam b. Abdullāh, 82
 Saqatia, 28
 Serar, 77
 Shorahbil, 46
 Shustar, 63
 Siklar, 43
 Sistan, 65
 Sophronius, 49
 Surmin, 49
 Syria, 24, 41, 48, 50, 51, 52, 55, 57, 72
 Syrian, 41
 Tā Hā (Sūra), 5
 Tabūk, 19, 55
 Takrit (Battle of), 39
 Ṭalḥa, 24, 64, 67
 Thammagh, 18
 Thaqifa Bani Sa'ida, 22
 Theodorus, 48
 Tirmidhi, 88, 89, 90
 'Ubāda b. al-Sāmit, 58, 62
 'Ubaidullāh, 82
 Ubayy ibn Ka'b, 69
 Uhud, 14, 74
 'Ukaz, 2
 'Umar b. 'Abdul 'Aziz, 83
 'Umar b. Hishām, 7
 Ummi 'Abd, 90
 Umm Kulthūm, 81
 'Uqbah b. 'Amr, 88
 'Utba b. Suhail, 56
 'Uthmān b. 'Affān, 16, 23, 24, 65, 67
 'Uthmān b. Maz'ūn, 81
 Yarmuk, 44, 46, 47, 74
 Yathrib, 10
 Yazdejird, 34, 38, 39, 62, 63, 64, 65
 Yazid, 46
 Yemeni, 74
 Zaid ibn Thābit, 69
 Zainab, 81
 Zubair b. 'Awwām, 58, 60, 67

KAZI PUBLICATIONS
LAHORE